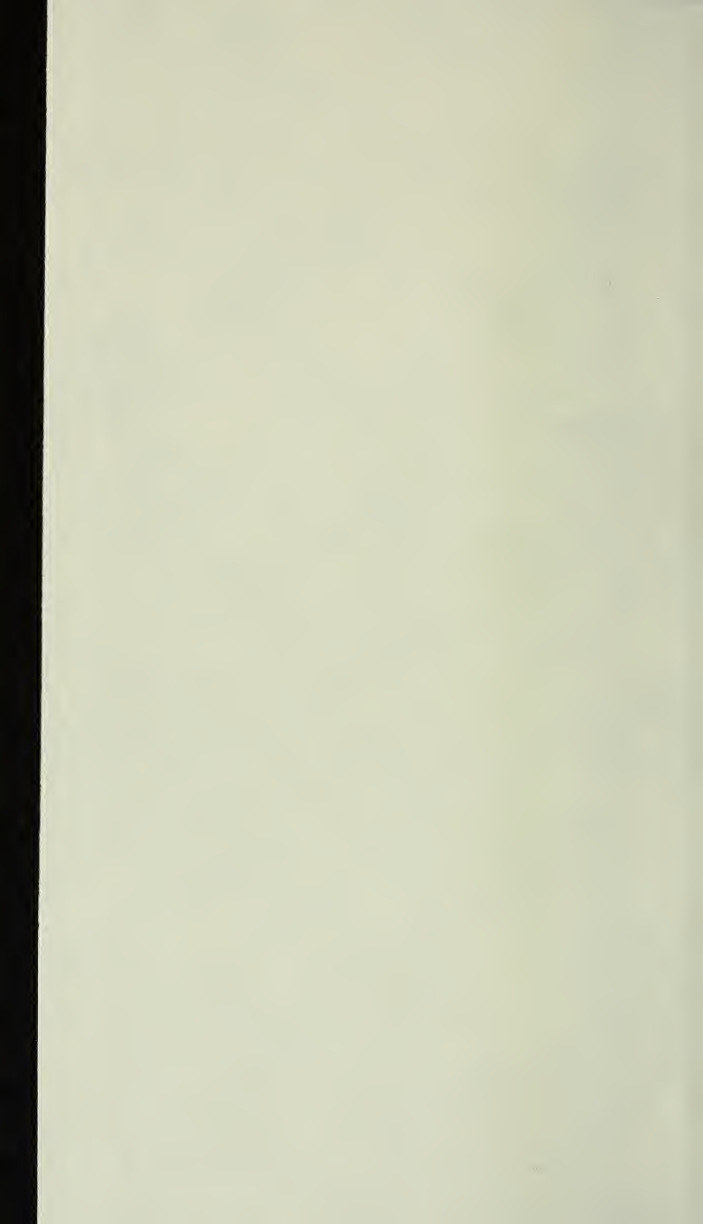


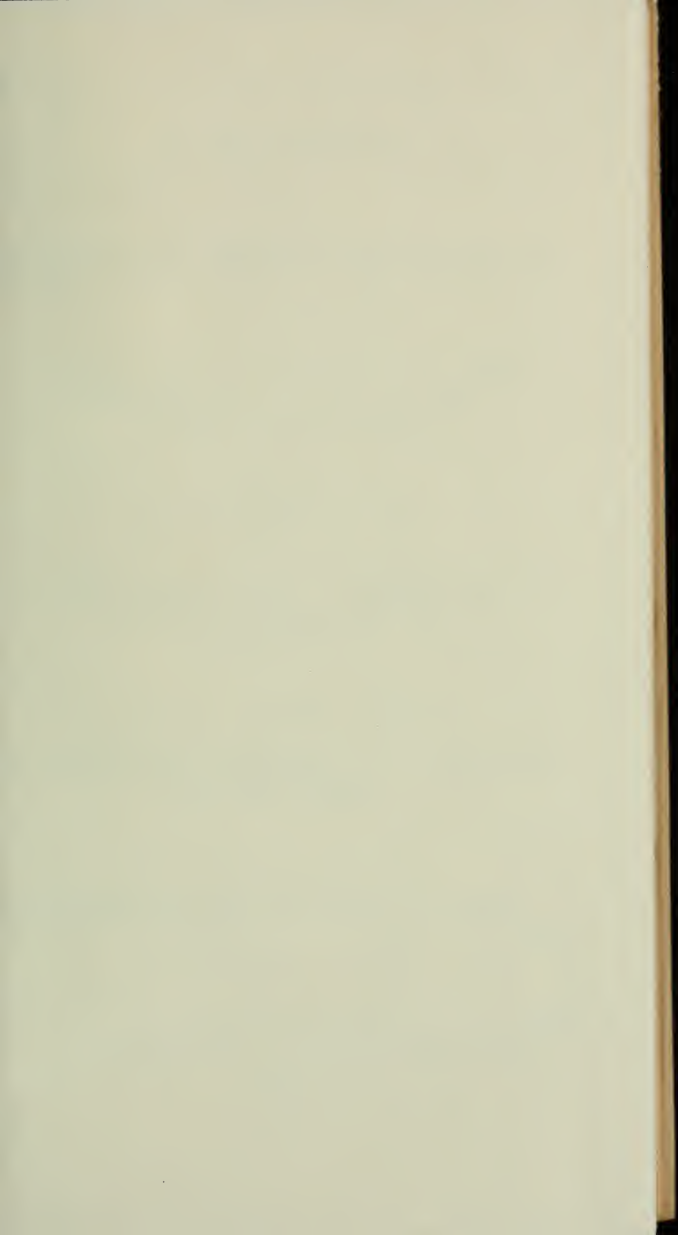
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93 Freemasons Kentucky Grand Lodge
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A MANUAL OF MASONIC JURISPRUDENCE:

DESIGNED FOR THE USE OF

LODGES AND BRETHREN UNDER THE
JURISDICTION OF THE GRAND
LODGE OF KENTUCKY;

WITH AN

A P P E N D I X,

CONTAINING VARIOUS DECISIONS ON MASONIC LAW MADE
UPON QUESTIONS ARISING IN KENTUCKY, AND
A NUMBER OF MASONIC FORMS FOR
THE USE OF LODGES.

BY JOHN M. S. McCORKLE,

PAST GRAND HIGH PRIEST OF THE GRAND CHAPTER OF KENTUCKY, PAST
GRAND MASTER, AND NOW GRAND SECRETARY OF THE
GRAND LODGE OF KENTUCKY.

"Provided always that the old landmarks are carefully preserved,"—
General Regulations of 1722.

LOUISVILLE, KY.:
PUBLISHED FOR THE AUTHOR.

1867.

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EXTRACT

*From the Proceedings of the Grand Lodge of Kentucky,
held in October, 1866.*

Brother Woodruff, from the committee to whom was referred the manuscript of a Manual of Masonic Jurisprudence, made the following report, which was concurred in, and the resolution accompanying it adopted, viz.:

The committee to whom was referred the manuscript of a work on Masonic Jurisprudence by Brother J. M. S. McCorkle, the chairman of the committee appointed at the last communication of the Grand Lodge to prepare a work of that kind, have had the same under consideration, and, after as careful an examination as the time would permit, would most respectfully report that said work shows great research and care in its preparation and arrangement, and if published would be of incalculable benefit to the craft; and as Brother McCorkle has expended much time and labor thereon, they think, if its publication should prove pecuniarily beneficial, he is of right entitled to the emoluments; wherefore they offer the following resolution for adoption, viz.:

Resolved, That the work entitled "A Manual of Masonic Jurisprudence," prepared by our Worthy Grand Secretary, Brother J. M. S. McCorkle, as chairman of a special committee appointed by this Grand Lodge to prepare a work on Masonic Jurisprudence, be and the same is hereby approved by this Grand Lodge, and that he be allowed to publish the same for his own benefit, and that said work be recommended to the craft of this jurisdiction.

P. SWIGERT,
W. E. WOODRUFF,
A. G. HODGES.

Entered according to Act of Congress, in the year 1867,

BY JOHN M. S. McCORKLE,

In the Clerk's Office of the District Court of the United States for the
District of Kentucky.

INTRODUCTION.

It is not surprising, when we consider that the Masonic Fraternity is composed of persons engaged in the cares and business of active life, and therefore not able to devote much time to the study of abstruse subjects, that much ignorance exists in regard to Masonic Jurisprudence. So great have been the numbers that have attached themselves to the fraternity within a few years past, so little time has been devoted by them to explore the sources of Masonic light, the rules, regulations, and ancient customs that are the foundations of Masonic law, that, until within a comparatively short period, it has been generally regarded as requiring more study and research than ordinary subjects.

Add to this the fact, that in too many Lodges the custom prevails of making frequent changes in the officers governing such bodies, so that it happens in many instances that just when the Master has acquired some experience in the duties of his office, and is becoming competent to govern his Lodge in a proper manner, he is displaced, and a new and perhaps another inexperienced one elected. He, in his turn, is also displaced just as he is becoming fit to exercise the great powers committed to him, giving way in like manner to another more inexperienced than himself. Hence but little progress is made in the study of the jurisprudence of Masonry in such Lodges.

It is our decided opinion, based on long experience, that when a Lodge has secured a fit and competent Master, as a general rule, he should be retained in office as long as he is willing to serve in that capacity. The same remark applies to the Secretary of the Lodge. These two officers are really the most important in a Lodge, and ought not to be changed for light and trivial reasons.

All these causes have contributed to the general ignorance that so extensively prevails, not only in this, but in other jurisdictions, in regard to Masonic Jurisprudence.

As each Grand Lodge is supreme within its own jurisdiction, and has the right to prescribe to her subordinates the regulations by which their work is carried on, not infringing on the ancient landmarks, there will of course be some difference in the local policy of Lodges under different jurisdictions; but on the grand questions of jurisprudence there will scarcely be found any material variation.

In this short treatise it will be our object to present the principles of Masonic Jurisprudence, in accordance with the rulings of the Grand Lodge of Kentucky, in such form as will enable the craft in this state to decide the multifarious questions that arise in the workings of the subordinate Lodges without difficulty, thereby producing more uniformity in their decisions, and at the same time lightening as well the duties of the Masters of Lodges, as of the Grand Master, and the Grand Lodge itself ultimately.

We cheerfully acknowledge our indebtedness to the various works heretofore published on this subject, especially to those of Brothers Mackey, of South Carolina, and Simons, of New York.

A MANUAL OF MASONIC JURISPRUDENCE.

CHAPTER I.

OF THE SOURCES OF MASONIC LAW.

LAW, in its general sense, has been happily described by an eminent jurist as a rule of action. Masonic law may therefore be laid down as a rule of action for those who are Masons, whereby is prescribed what is right and fit to be done by them as such, at the same time prohibiting what is contrary to the ancient constitutions, rules, and regulations of the fraternity.

The sources of Masonic law are :

1. The unwritten law, or the ancient landmarks of Masonry, including ancient usages and customs.
2. The written law, or constitutions and general regulations, which also includes
3. Rules, edicts, and resolutions, having the force of general regulations.

The ancient landmarks are those principles of Masonic government that may never be altered or infringed, and are binding upon the whole Masonic

fraternity wherever dispersed. They have been recognized as binding on the craft from the time "whereof the memory of man runneth not to the contrary," and are unchangeable.

Constitutions and general regulations are those written agreements or laws adopted by Masons for the government of a Grand Lodge, its subordinate Lodges, and members; and, when constitutionally adopted, are intended to be permanent in their character.

Rules, edicts, and resolutions are those rules of action, adopted by competent authority, principally for local or temporary purposes, admitting of changes at the convenience of the party enacting them.

The last two classes, however, are subject to this condition, as is well expressed by the language used in the General Regulations adopted by the Grand Lodge of England in 1721: "Provided, always, that the old landmarks be carefully preserved." Some diversity of opinion exists as to what these landmarks are. After having examined the best writers on this subject, and compared their opinions with great care, we lay down the following, mainly following the text of R. W. John W. Simons, Past Grand Master of New York.

ANCIENT LANDMARKS.

1. A belief in the existence of a Supreme Being, the Grand Architect of the Universe, and in the immortality of the soul.

2. That the moral law, which inculcates, among other things, charity, probity, industry, and sobriety, is the rule and guide of every Mason.

3. Respect for and obedience to the civil law of the country, and the Masonic regulations of the jurisdiction, where a Mason may reside.

4. That no person should be made a Mason except he be a free-born white man, of lawful age, and possess no deformity which would prevent him from being perfectly instructed in the mysteries of Freemasonry, and in his turn instructing others.

5. The modes of recognition, and generally the rites and ceremonies of the three degrees of Ancient Craft Masonry.

6. That the Master of a Lodge, or the Warden occupying the chair in his absence, is supreme in his Lodge, and no appeal can be taken to the Lodge from his decision; but an appeal therefrom may be taken to the Grand Lodge to which the Master or presiding Warden is amenable for the manner in which he discharges the duties of his office.

7. That no one can be Master of a chartered Lodge until he has been installed and served one year as Warden, unless in some extraordinary case, as when a new Lodge is to be formed, and no past or former Warden is to be found among the members.

6. That when a man becomes a Mason he not only acquires membership in the particular Lodge

that admits him, but, in a general sense, he becomes one of the whole Masonic family; and hence he has a right to visit, masonically, every regular Lodge, except when such visit is likely to disturb the harmony or interrupt the working of the Lodge he proposes to visit.

9. The prerogative of the Grand Master to preside over every assembly of the craft within his jurisdiction, and to grant dispensations for the formation of new Lodges.

10. That no one can be made a Mason save in a regular Lodge, duly convened, after petition, inquiry into his character, and acceptance by unanimous ballot.

11. That the ballot for candidates be strictly and inviolably secret.

12. That a Lodge can not try its Master, who is only amenable to the Grand Lodge.

13. That every Mason is amenable to the laws and regulations of the jurisdiction in which he resides, even though he be a member of a particular Lodge in some other jurisdiction, and that from this liability he is not exempt by non-affiliation.

14. The right of the craft at large, embodied in subordinate Lodges, to be represented in Grand Lodge, and to instruct their representatives.

15. The general aim and form of the society, as handed down to us by the fathers, to be by us preserved inviolate, and transmitted in the same way to our successors forever.

Other sources of Masonic law are the ancient, by some called the Gothic, constitutions. None of these, however, are now extant. A manuscript poem still exists in the old Royal Library of the British Museum, London, where it was discovered by Mr. Halliwell, who published it in 1844. It is supposed to have been written about the year 1350, and has been twice republished in this country. Dr. Oliver, of England, has no doubt that it contains the original constitutions as adopted in 926 by the General Assembly convened by Prince Edwin, at York, under the authority of King Athelstan. We insert here a condensation, in modern language, of the various articles and points, as made by Dr. Oliver, which was published in the *American Quarterly Review of Free Masonry*, vol. i, p. 546.

THE FIFTEEN ARTICLES.

ART. 1. The Master must be steadfast, trusty, and true; provide victuals for his men, and pay their wages punctually.

ART. 2. Every Master shall attend the Grand Lodge when duly summoned, unless he have a good and reasonable excuse.

ART. 3. No Master shall take an Apprentice for less than seven years.

ART. 4. The son of a bondman shall not be admitted as an Apprentice, lest, when he is introduced into the Lodge, any of the brethren should be offended.

ART. 5. A candidate must be without blemish, and have the full and proper use of his limbs; for a maimed man can do the craft no good.

ART. 6. The Master shall take especial care, in the admission of an Apprentice, that he do his lord no prejudice.

ART. 7. He shall harbor no thief or thief's retainer, lest the craft should come to shame.

ART. 8. If he unknowingly employ an imperfect man, he shall discharge him from the work when his inability is discovered.

ART. 9. No Master shall undertake a work that he is not able to finish to his lord's profit and the credit of his Lodge.

ART. 10. A brother shall not supplant his fellow in the work, unless he be incapable of doing it himself; for then he may lawfully finish it, that pleasure and profit may be the natural result.

ART. 11. A Mason shall not be obliged to work after the sun has set in the west.

ART. 12. Nor shall he decry the work of a brother or fellow, but shall deal honestly and truly by him, under a penalty of not less than ten pounds.

ART. 13. The Master shall instruct his Apprentice faithfully, and make him a perfect workman.

ART. 14. He shall teach him all the secrets of his trade.

ART. 15. And shall guard him against the commission of perjury, and all other offenses by which the craft may be brought to shame.

PLURES CONSTITUTIONES.

POINT 1. Every Mason shall cultivate brotherly love and the love of God, and frequent holy church.

POINT 2. The workman shall labor diligently on work-days, that he may deserve his holidays.

POINT 3. Every Apprentice shall keep his Master's counsel, and not betray the secrets of his Lodge.

POINT 4. No man shall be false to the craft, or entertain a prejudice against his Master and fellows.

POINT 5. Every workman shall receive his wages meekly and without scruple; and should the Master think proper to dismiss him from the work, he shall have due notice of the same before H.xii.

POINT 6. If any dispute arise among the brethren, it shall be settled on a holiday, that the work be not neglected and God's law fulfilled.

POINT 7. No Mason shall debauch, or have carnal knowledge of the wife, daughter, or concubine of his Master or fellows.

POINT 8. He shall be true to his Master, and a just mediator in all disputes or quarrels.

POINT 9. The Steward shall provide good cheer against the hour of refreshment, and each fellow shall punctually defray his share of the reckoning, the Steward rendering a true and correct account.

POINT 10. If a Mason live amiss, or slander his brother, so as to bring the craft to shame, he shall

have no further maintenance among the brethren, but shall be summoned to the next Grand Lodge; and if he refuse to appear he shall be expelled.

POINT 11. If a brother see his fellow hewing a stone, and likely to spoil it by unskillful workmanship, he shall teach him to amend it, with fair words and brotherly speeches.

POINT 12. The General Assembly or Grand Lodge shall consist of the Master and Fellows, Lords, Knights and Squires, Mayor and Sheriff, to make new laws and to confirm old ones when necessary.

POINT 13. Every brother shall swear fealty, and if he violate his oath, he shall not be succored or assisted by any of the fraternity.

POINT 14. He shall make oath to keep secrets, to be steadfast and true to all the ordinances of the Grand Lodge, to the King and Holy Church, and to all the several points herein specified.

POINT 15. And if any brother break his oath, he shall be committed to prison, and forfeit his goods and chattels to the king.

ALIA ORDINACIO ARTIS GEOMETRIE.

A General Assembly shall be held every year, with the Grand Master at its head to enforce these regulations, and to make new laws when it may be expedient to do so, at which all the brethren are competent to be present; and they must renew their O. B. to keep these statutes and constitutions, which have been ordained by King Athel-

stan, and adopted by the Grand Lodge at York; and this Assembly further directs that, in all ages to come, the existing Grand Lodge shall petition the reigning monarch to confer his sanction on their proceedings.

Various other regulations are published as the sources from which Dr. Anderson drew up those of 1722; but, as we wish to be as concise as possible in this publication, we omit them as being principally matter of curious learning. Dr. Anderson's charges were presented by him and Dr. Desaguiliers to the Grand Lodge of England in 1721; and, having been approved on the 25th of March, 1722, were ordered to be published. They have always been held by the fraternity in the highest veneration, and, with the General Regulations adopted in 1721, present the most important points of the ancient written law of Masonry. We here insert them.

THE CHARGES OF A FREEMASON,

Extracted from the Ancient Records of Lodges beyond the sea, and of those in England, Scotland, and Ireland, for the use of the Lodges in London, to be read at the making of New Brethren, or when the Master shall order it.

The general heads, viz.:

- I. Of God and Religion.
- II. Of the Civil Magistrate, supreme and subordinate.
- III. Of Lodges.
- IV. Of Masters, Wardens, Fellows, and Apprentices.

V. Of the Management of the Craft in working.

VI. Of Behavior, viz.:

1. In the Lodge while constituted;
2. After the Lodge is over and the brethren not gone;
3. When brethren meet without strangers, but not in a Lodge;
4. In presence of strangers not Masons;
5. At home and in the neighborhood;
6. Toward a strange brother.

I. *Concerning God and Religion.*

A Mason is obliged by his tenure to obey the moral law; and, if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II. *Of the Civil Magistrate, supreme and subordinate.*

A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to

be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they can not expel him from the Lodge, and his relation to it remains indefeasible.

III. *Of Lodges.*

A Lodge is a place where Masons assemble and work; hence that assembly or duly organized society of Masons is called a Lodge, and every brother ought to belong to one, and to be subject to its by-laws and the general regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times no Master or Fellow could be absent from it, especially when warned to appear at

it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.

IV. *Of Masters, Wardens, Fellows, and Apprentices.*

All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this fraternity: only candidates may know that no master should take an apprentice unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his Master's lord, and of being a brother, and then a Fellow-craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No brother can be a Warden until he has passed the part of a Fellow-craft; nor a Master until he has acted as a Warden; nor Grand Warden until he has been Master of a Lodge; nor Grand Master unless he has been a Fellow-craft before his election; who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And, for the better and easier and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity.

V. Of the Management of the Craft in Working.

All Masons shall work honestly on working-days, that they may live creditably on holy-days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow-craftsmen shall be chosen or appointed the Master, or overseer of

the lord's work; who is to be called Master by those that work under him. The craftsmen are to avoid all ill language, and to call each other by no disobliging name, but brother or fellow; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any brother or apprentice than he really may deserve.

Both the Master and the Masons receiving their wages justly shall be faithful to the lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

When a Fellow-craftsman is chosen Warden of the work under the Master, he shall be true both to Master and fellows; shall carefully oversee the work in the master's absence, to the lord's profit; and his brethren shall obey him.

All Masons employed shall meekly receive their wages, without murmuring or mutiny, and not desert the Master till the work is finished.

A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No laborer shall be employed in the proper work of Masonry; nor shall Freemasons work with those that are not free without an urgent necessity; nor shall they teach laborers and unaccepted Masons as they should teach a brother or fellow.

VI. *Of Behavior.*

1. IN THE LODGE WHILE CONSTITUTED.

You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of any thing impertinent or unseemly; nor interrupt the Master or Wardens, or any brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever; but to pay due reverence to your Master, Wardens, and fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a lord's work be hindered the meanwhile, in which case a particu-

lar reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

2. BEHAVIOR AFTER THE LODGE IS OVER, AND THE BRETHREN NOT GONE.

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free conversation; for that would blast our harmony and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge; far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the catholic religion above mentioned. We are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has been always strictly enjoined and observed, but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3. BEHAVIOR WHEN BRETHREN MEET WITHOUT STRANGERS, BUT NOT IN A LODGE FORMED.

You are to salute one another in a courteous manner, as you will be instructed, calling each

other brother; freely giving mutual instruction as shall be thought expedient, without being over-seen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for though all Masons are as brethren upon the same level, yet Masonry takes no honor from a man that he had before; nay, rather, it adds to his honor, especially if he has deserved well of the brotherhood; who must give honor to whom it is due, and avoid ill manners.

4. BEHAVIOR IN PRESENCE OF STRANGERS NOT MASONS.

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the worshipful fraternity.

5. BEHAVIOR AT HOME AND IN YOUR NEIGHBORHOOD.

You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbors know the concerns of the Lodge; but wisely to consult your own honor and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health by not continuing together too late, or too long from home, after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. BEHAVIOR TOWARD A STRANGE BROTHER.

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine brother, you are to respect him accordingly; and, if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability—only to prefer a poor brother, that is a good man and true, before any other poor people in the same circumstance.

Finally, all these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brother-love, the foundation and cape-stone, the cement and glory of this ancient fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no further. And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the annual Grand Lodge, as

has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case can not be otherwise decided, and patiently listening to the honest and friendly advice of Master and fellows when they would prevent your going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may mind the affair of Masonry with the more alacrity and success; but, with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and, if that submission is impracticable, they must, however, carry on their process or law-suit without wrath and rancor (not in the common way), saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

Amen, so mote it be.

The general regulations adopted by the Grand Lodge of England, in 1721, are here presented, with the notes of Brother A. G. Mackey thereon, elucidating various changes that have been made since their adoption:

General Regulations, first compiled by Mr. George Payne, anno 1720, when he was Grand Master, and approved by the Grand Lodge on St.

John Baptist's day, anno 1721, at Stationer's Hall, London, when the Most Noble Prince John, Duke of Montagu, was unanimously chosen our Grand Master for the year ensuing; who chose John Beal, M. D., his Deputy Grand Master; and Mr. Josiah Villeneau and Mr. Thomas Morris, junior, were chosen by the Lodge Grand Wardens. And now, by the command of our said Right Worshipful Grand Master Montagu, the author of this book has compared them with, and reduced them to, the ancient records and immemorial usages of the fraternity, and digested them into this new method, with several proper explications, for the use of the Lodges in and about London and Westminster.

I. The Grand Master or his deputy hath authority and right not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand; and to order his Grand Wardens to attend him, who are not to act in any particular Lodges as Wardens, but in his presence and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other brethren he pleaseth, to attend and act as his Wardens *pro tempore*.*

*That is, says the new regulation, only when the Grand Wardens are absent; for the Grand Master can not deprive them of their office without showing cause. Such, by universal consent, has been the subsequent interpretation of this regulation.

II. The Master of a particular Lodge has the right and authority of congregating the members of his Lodge into a Chapter, at pleasure, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming; and, in case of sickness, death, or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if no brother is present who has been Master of that Lodge before; for, in that case, the absent Master's authority reverts to the last Master then present, though he can not act until the said Senior Warden has once congregated the Lodge, or, in his absence, the Junior Warden.*

III. The Master of each particular Lodge, or one of the Wardens, or some other brother, by his order, shall keep a book containing their by-laws, the names of their members, with a list of all the Lodges in town, and the usual times and places of their forming, and all their transactions that are proper to be written.

IV. No Lodge shall make more than five new brethren at one time, nor any man under the age of twenty-five, who must be also his own master, unless by a dispensation from the Grand Master or his Deputy.

V. No man can be made or admitted a member

*There is a palpable contradiction in the terms of this regulation, which caused a new regulation to be adopted in 1723, which declares that the authority of the Master shall, in such cases, devolve on the Senior Warden; and such is now the general sense of the fraternity.

of a particular Lodge, without previous notice one month before given to the said Lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by the dispensation aforesaid.

VI. But no man can be entered a brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge* then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation, because the members of a particular Lodge are the best judges of it; and, if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom, or even break and disperse the Lodge, which ought to be avoided by all good and true brethren.

VII. Every new brother, at his making, is decently to clothe the Lodge—that is, all the brethren present—and to deposit something for the relief of indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance stated by the by-laws of that particular Lodge; which charity shall be

* A subsequent regulation allowed the Lodges to admit a member, if not above three ballots were against him; but in this country this has never been considered as good law, and the rule of unanimity has been very strictly enforced.

lodged with the Master or Wardens, or the cashier, if the members think fit to choose one.

And the candidate shall also solemnly promise to submit to the constitutions, the charges and regulations, and to such other good usages as shall be intimated to them in time and place convenient.

VIII. No set or number of brethren shall withdraw or separate themselves from the Lodge in which they were made brethren, or were afterward admitted members, unless the Lodge becomes too numerous; nor even then, without a dispensation from the Grand Master or his Deputy; and, when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (as above regulated;) or else they must obtain the Grand Master's warrant to join in forming a new Lodge. If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's warrant, the regular Lodges are not to countenance them, nor own them as fair brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves as the Grand Master shall in his prudence direct, and until he approve of them by his warrant, which must be signified to the other Lodges, as the custom is when a new Lodge is to be registered in the list of Lodges.

IX. But if any brother so far misbehave himself as to render his Lodge uneasy, he shall be twice duly admonished by the Master or Wardens in a formed Lodge; and if he will not refrain his imprudence, and obediently submit to the advice of the brethren, and reform what gives them offense, he shall be dealt with according to the by-laws of that particular Lodge, or else in such a manner as the quarterly communication shall in their great prudence think fit; for which a new regulation may be afterward made.

X. The majority of every particular Lodge, when congregated, shall have the privilege of giving instruction to their Master and Wardens before the assembling of the Grand Chapter or Lodge, at the three quarterly communications hereafter mentioned, and of the annual Grand Lodge, too; because their Master and Wardens are their representatives, and are supposed to speak their mind.

XI. All particular Lodges are to observe the same usages as much as possible; in order to which, and for cultivating a good understanding among Freemasons, some members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

XII. The Grand Lodge consists of and is formed by the Masters and Wardens of all the regular particular Lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their

proper places; and must have a quarterly communication about Michaelmas, Christmas, and Lady-day, in some convenient place, as the Grand Master shall appoint, where no brother shall be present who is not at that time a member thereof without a dispensation; and, while he stays, he shall not be allowed to vote, nor even give his opinion, without leave of the Grand Lodge asked and given, or unless it be duly asked by the said Lodge.

All matters are to be determined in the Grand Lodge by a majority of votes, each member having one vote, and the Grand Master having two votes, unless the said Lodge leave any particular thing to the determination of the Grand Master for the sake of expedition.

XIII. At the said quarterly communication, all matters that concern the fraternity in general, or particular Lodges, or single brethren, are quietly, sedately, and maturely to be discoursed of and transacted. Apprentices must be admitted Masters and Fellow-crafts only here,* unless by a dispensation. Here also all differences that can

* This is an important regulation, the subsequent alteration of which, by universal consent, renders many of the old regulations inapplicable to the present condition of Masonry: for, whereas formerly Entered Apprentices constituted the general body of the craft, now it is composed altogether of Master Masons; hence many regulations, formerly applicable to Apprentices, can now only be interpreted as referring to Master Masons.

not be made up and accommodated privately, nor by a particular Lodge, are to be seriously considered and decided; and if any brother thinks himself aggrieved by the decision of this Board, he may appeal to the annual Grand Lodge next ensuing, and leave his appeal, in writing, with the Grand Master, or his Deputy, or the Grand Wardens. Here also the Master or the Wardens of each particular Lodge shall bring and produce a list of such members as have been made, or even admitted in their particular Lodges since the last communication of the Grand Lodge; and there shall be a book kept by the Grand Master, or his Deputy, or rather by some brother whom the Grand Lodge shall appoint for Secretary, wherein shall be recorded all the Lodges, with their usual times and places of forming, and the names of all the members of each Lodge; and all the affairs of the Grand Lodge that are proper to be written.

They shall also consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to or lodged with them in charity, toward the relief only of any true brother fallen into poverty or decay, but of none else; but every particular Lodge shall dispose of their own charity for poor brethren, according to their own by-laws, until it be agreed by all the Lodges (in a new regulation) to carry in the charity collected by them to the Grand Lodge, at the quarterly or annual communication,

in order to make a common stock of it, for the more handsome relief of poor brethren.

They shall also appoint a Treasurer, a brother of good worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge any thing, especially what concerns his office. To him shall be committed all money raised for charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended; and shall expend or disburse the same by such a certain order, signed, as the Grand Lodge shall afterward agree to in a new regulation; but he shall not vote in choosing a Grand Master or Wardens, though in every other transaction—as, in like manner, the Secretary shall be a member of the Grand Lodge by virtue of his office, and vote in every thing except in choosing a Grand Master or Wardens.

The Treasurer and Secretary shall have each a clerk, who must be a brother and Fellow-craft,* but never must be a member of the Grand Lodge, nor speak without being allowed or desired.

The Grand Master or his Deputy shall always command the Treasurer and Secretary, with their clerks and books, in order to see how matters go

* Of course, in consequence of the change made in the character of the body of the fraternity, alluded to in the last note, these officers must now be Master Masons.

on, and to know what is expedient to be done upon any emergent occasion.

Another brother (who must be a Fellow-craft)* should be appointed to look after the door of the Grand Lodge; but shall be no member of it. But these offices may be further explained by a new regulation, when the necessity and expediency of them may more appear than at present to the fraternity.

XIV. If, at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should be both absent, then the present Master of a Lodge, that has been the longest a Freemason, shall take the chair, and preside as Grand Master *pro tempore*;† and shall be vested with all his power and honor for the time; provided there is no brother present that has been Grand Master formerly, or Deputy Grand Master; for the last Grand Master present, or else the last Deputy present, should always of right take place

* See note, p. 31.

† In the second edition of the Book of Constitutions, printed in 1738, at page 162, this regulation is thus explained: "In the first edition, the right of the Grand Wardens was omitted in this regulation; and it has been since found that the old Lodges never put into the chair the Master of a particular Lodge, but when there was no Grand Warden in company, present nor former, and that, in such a case, a Grand officer always took place of any Master of a Lodge that has not been a Grand officer." This, it may be observed, is the present usage.

in the absence of the present Grand Master and his Deputy.

XV. In the Grand Lodge none can act as Wardens but the Grand Wardens themselves, if present; and, if absent, the Grand Master, or the person who presides in his place, shall order private Wardens to act as Grand Wardens *pro tempore*;* whose places are to be supplied by two Fellow-crafts of the same Lodge, called forth to act, or sent thither by the particular Master thereof; or if by him omitted, then they shall be called by the Grand Master, that so the Grand Lodge may be always complete.

XVI. The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of the Lodge, or of the brethren, and not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence in any certain necessary affair; in which case, or in case of any difference between the Deputy and the Grand Wardens, or other brethren, both parties are to go by concert to the Grand Master, who can easily decide the controversy, and make up the difference by virtue of his great authority.

The Grand Master should receive no intimation of business concerning Masonry but from his

*“It was always the ancient usage,” says Anderson, “that the oldest former Grand Wardens supplied the places of those of the year when absent.”—*Const.*, 2 ed., p. 162. Accordingly, the 15th regulation never was observed.

Deputy first, except in such certain cases as his Worship can well judge of; for, if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other brethren thus applying, to wait upon his Deputy, who is to prepare the business speedily, and to lay it orderly before his Worship.

XVII. No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them or in their stead *pro tempore*, can at the same time be the Master or Warden of a particular Lodge; but as soon as any of them has honorably discharged his grand office, he returns to that post or station in his particular Lodge from which he was called to officiate above.

XVIII. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow-craft he pleases to be his Deputy *pro tempore*; but he that is chosen Deputy at the Grand Lodge, and the Grand Wardens, too, can not be discharged without the cause fairly appear to the majority of the Grand Lodge; and the Grand Master, if he is uneasy, may call a Grand Lodge on purpose to lay the cause before them, and to have their advice and concurrence; in which case the majority of the Grand Lodge, if they can not reconcile the Master and his Deputy or his Wardens, are to concur in allowing the Master to discharge his said Deputy or his said Wardens, and to choose another Deputy immediately; and the said Grand Lodge shall choose

other Wardens in that case, that harmony and peace may be preserved.

XIX. If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the Lodges, he shall be treated in a way and manner to be agreed upon in a new regulation; because hitherto the ancient fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honorable office.

XX. The Grand Master, with his Deputy and Wardens, shall (at least once) go round and visit all the Lodges about town during his mastership.

XXI. If the Grand Master die during his mastership, or by sickness, or by being beyond sea, or any other way should be rendered incapable of discharging his office, the Deputy, or in his absence the Senior Grand Warden, or in his absence the Junior, or in his absence any three present Masters of Lodges, shall join to congregate the Grand Lodge immediately, to advise together upon that emergency, and to send two of their number to invite the last Grand Master* to resume his office, which now in course reverts to him; or if he refuse, then the next last, and so backward; but if no former Grand Master can be found, then the Deputy shall act as principal until another is chosen; or if there be no Deputy, then the oldest Master.

*The modern usage is for the present highest grand officer to assume the vacant post.

XXII. The brethren of all the Lodges in and about London and Westminster shall meet at an annual communication and feast,* in some convenient place, on St. John Baptist's day, or else on St. John Evangelist's day, as the Grand Lodge shall think fit by a new regulation, having of late years met on St. John Baptist's day; provided the majority of Masters and Wardens, with the Grand Master, his Deputy and Wardens, agree at their quarterly communication,† three months before, that there shall be a feast, and a general communication of all the brethren; for, if either the Grand Master, or the majority of the particular Masters are against it, it must be dropped for that time.

But whether there shall be a feast for all the brethren or not, yet the Grand Lodge must meet in some convenient place annually, on St. John's day; or if it be Sunday, then on the next day, in order to choose every year a new Grand Master, Deputy, and Wardens.

XXIII. If it be thought expedient, and the Grand Master, with the majority of the Masters

*Very few Grand Lodges now observe this regulation. The feast of St. John is celebrated every-where by the private Lodges; but the annual communications of Grand Lodges generally occur at a different period of the year.

†Quarterly communications are still held by the Grand Lodge of England, and a few Grand Lodges in this country, but the regulation is becoming generally obsolete, simply because it has been found impracticable.

and Wardens, agree to hold a grand feast, according to the ancient laudable custom of Masons, then the Grand Wardens shall have the care of preparing the tickets, sealed with the Grand Master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the feast, of finding out a proper and convenient place to feast in, and of every other thing that concerns the entertainment.

But that the work may not be too burthensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the Grand Master or his Deputy shall have power to nominate and appoint a certain number of Stewards, as his Worship shall think fit, to act in concert with the two Grand Wardens; all things relating to the feast being decided among them by a majority of voices; except the Grand Master or his Deputy interpose by a particular direction or appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand Master or his Deputy for directions and orders about the premises; but if his Worship and his Deputy are sick or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their advice and orders, or else they may take the matter wholly upon themselves, and do the best they can.

The Grand Wardens and the Stewards are to account for all the money they receive or expend

to the Grand Lodge, after dinner, or when the Grand Lodge shall think fit to receive their accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of Lodges to consult with them about ordering the grand feast, and about an emergency or accidental thing relating thereunto, that may require advice; or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienced and discreet Fellow-craft of his Lodge, to compose a committee, consisting of one from every Lodge, who shall meet to receive, in a convenient apartment, every person that brings a ticket, and shall have power to discourse him, if they think fit, in order to admit him or debar him, as they shall see cause; provided they send no man away before they have acquainted all the brethren within doors with the reasons thereof, to avoid mistakes, that so no true brother may be debarred, nor a false brother or mere pretender admitted. This committee must meet very early on St. John's day at the place, even before any person come with tickets.

XXVI. The Grand Master shall appoint two or more trusty brethren to be porters or door-keepers, who are also to be early at the place for some good reasons, and who are to be at the command of the committee.

XXVII. The Grand Wardens or the Stewards shall appoint beforehand such a number of brethren

ren to serve at table as they think fit and proper for that work; and they may advise with the Masters and Wardens of Lodges about the most proper persons, if they please, or may take in such by their recommendation; for none are to serve that day but Free and Accepted Masons, that the communication may be free and harmonious.

XXVIII. All the members of the Grand Lodge must be at the place long before dinner, with the Grand Master or his Deputy at their head, who shall retire and form themselves. And this is done in order:

1. To receive any appeals duly lodged as above regulated, that the appellant may be heard, and the affair may be amicably decided before dinner, if possible; but if it can not, it must be delayed till after the new Grand Master is elected; and if it can not be decided after dinner, it may be delayed, and referred to a particular committee that shall quietly adjust it, and make report to the next quarterly communication, that brotherly love may be preserved.

2. To prevent any difference or disgust which may be feared to arise that day, that no interruption may be given to the harmony and pleasure of the grand feast.

3. To consult about whatever concerns the decency and decorum of the Grand Assembly, and to prevent all indecency and ill manners, the assembly being promiscuous.

4. To receive and consider of any good motion, or any momentous and important affair that shall be brought from the particular Lodges by their representatives, the several Masters and Wardens.

XXIX. After these things are discussed, the Grand Master and his Deputy, the Grand Wardens or the Stewards, the Secretary, the Treasurer, the Clerks, and every other person shall withdraw, and leave the Masters and Wardens of the particular Lodges alone, in order to consult amicably about electing a new Grand Master, or continuing the present, if they have not done it the day before; and if they are unanimous for continuing the present Grand Master, his Worship shall be called in, and humbly desired to do the fraternity the honor of ruling them for the year ensuing; and after dinner it will be known whether he accepts of it or not; for it should not be discovered but by the election itself.

XXX. Then the Masters and Wardens and all the brethren may converse promiscuously, or as they please to sort together, until the dinner is coming in, when every brother takes his seat at table.

XXXI. Some time after dinner the Grand Lodge is formed, not in retirement, but in the presence of all the brethren, who yet are not members of it, and must not therefore speak until they are desired and allowed.

XXXII. If the Grand Master of last year has consented with the Master and Wardens in

private, before dinner, to continue for the year ensuing, then one of the Grand Lodge, deputed for that purpose, shall represent to all the brethren his Worship's good government, etc. And, turning to him, shall, in the name of the Grand Lodge, humbly request him to do the fraternity the great honor, if nobly born, if not, the great kindness, of continuing to be their Grand Master for the year ensuing, And his Worship declaring his consent by a bow or a speech, as he pleases, the said deputed member of the Grand Lodge shall proclaim him Grand Master, and all the members of the Lodge shall salute him in due form. And all the brethren shall for a few minutes have leave to declare their satisfaction, pleasure, and congratulation.

XXXIII. But if either the Master and Wardens have not in private, this day before dinner, nor the day before, desired the last Grand Master to continue in the mastership another year, or if he, when desired, has not consented, then the last Grand Master shall nominate his successor for the year ensuing, who, if unanimously approved by the Grand Lodge, and if there present, shall be proclaimed, saluted, and congratulated the new Grand Master, as above hinted, and immediately installed by the last Grand Master according to usage.

XXXIV. But if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, every Master and

Warden writing his man's name, and the last Grand Master writing his man's name too; and the man whose name the last Grand Master shall first take out, casually or by chance, shall be Grand Master for the year ensuing; and if present he shall be proclaimed, saluted, and congratulated as above hinted, and forthwith installed by the last Grand Master, according to usage.*

XXXV. The last Grand Master thus continued, or the new Grand Master thus installed, shall next nominate and appoint his Deputy Grand Master, either the last or a new one, who shall be also declared, saluted, and congratulated as above hinted.

The Grand Master shall also nominate the new Grand Wardens, and if unanimously approved by the Grand Lodge, shall be declared, saluted, and congratulated as above hinted; but if not, they shall be chosen by ballot in the same way as the Grand Master; as the Wardens of private Lodges are also to be chosen by ballot in each Lodge, if the members thereof do not agree to their Master's nomination.

XXXVI. But if the brother whom the present Grand Master shall nominate for his successor, or whom the majority of the Grand Lodge shall happen to choose by ballot, is, by sickness or other necessary occasion, absent from the grand

*I know of no instance on record in which this custom of selecting by lot has been followed. The regulation is now clearly every-where obsolete.

feast, he can not be proclaimed the new Grand Master, unless the old Grand Master, or some of the Masters and Wardens of the Grand Lodge, can vouch, upon the honor of a brother, that the said person so nominated or chosen will readily accept of the said office; in which case the old Grand Master shall act as proxy, and shall nominate the Deputy and Wardens in his name, and in his name also receive the usual honors, homage, and congratulation.

XXXVII. Then the Grand Master shall allow any brother, Fellow-craft, or Apprentice to speak, directing his discourse to his Worship; or to make any motion for the good of the fraternity, which shall be either immediately considered and finished, or else referred to the consideration of the Grand Lodge at their next communication, stated or occasional. When this is over—

XXXVIII. The Grand Master or his Deputy, or some brother appointed by him, shall harangue all the brethren, and give them good advice; and lastly, after some other transactions that can not be written in any language, the brethren may go away, or stay longer, if they please.

XXXIX. Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of this ancient fraternity: provided always that the old landmarks be carefully preserved, and that such alterations and new regulations be proposed and agreed to at the third quarterly communication

preceding the annual grand feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest Apprentice; the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory; which must, after dinner, and after the new Grand Master is installed, be solemnly desired; as it was desired and obtained for these regulations, when proposed by the Grand Lodge, to about one hundred and fifty brethren on St. John Baptist's day, 1721.

By studying carefully these old landmarks, ancient charges, general regulations, the constitution of the Grand Lodge of Kentucky, and the by-laws of his Lodge, the Master of a Lodge will be competent to rule and govern it with order and regularity.

CHAPTER II.

OF CANDIDATES FOR INITIATION.

No person can be admitted a member of the Masonic Fraternity, in the State of Kentucky, unless he possesses certain qualifications, viz.:

1. He must be a free-born white man.
2. A citizen of the state, and resident of the place at which he desires to be initiated, and of lawful age, which in this state is twenty-one years or over.
3. Possessing no deformity which would prevent him from being perfectly instructed in the mysteries of Freemasonry, and in his turn instructing others.
4. Believing in the existence of a Supreme Being, and in the immortality of the soul.
5. Of good character.
6. Neither an idiot, lunatic, nor dotard; and,
8. Acting in this matter entirely of his own volition.

We remark here, that none but free born white men, of twenty-one years of age or over, citizens of the state, and residents of the places at which their applications are made, can be initiated in or be admitted members of Lodges in this state.

The application for initiation must be made to the Lodge nearest to the residence of the individual, except in cities and towns where there are more than one Lodge, in which case the application may be made to either of them. But the particular Lodge possessing the jurisdiction in such case may, by resolution, relinquish it, and consent that the individual may be initiated by some other Lodge. The Grand Lodge of Kentucky does not sanction the making Masons of the citizens of other states by the Lodges under her jurisdiction; it is therefore necessary that the candidate be in good faith a citizen and resident of the place within the jurisdiction of the Lodge to which his application is presented; and, as the jurisdiction of each Lodge extends to a point half way between it and the nearest Lodge, there can be no difficulty in determining to which the application should be made.

In regard to the mental qualifications of a candidate, it may be observed that in this respect he ought to be of good, sound understanding. Persons of notoriously weak minds should be unhesitatingly rejected. The question has arisen whether a man who has been insane is a fit person to be initiated. The remarks of Dr. A. G. Mackey on this subject are so just that we quote them: "The reply to the question depends on the fact whether the patient has been fully restored or not. If he has, he is not insane, and does not come within the provisions of the law, which looks only to the

present condition—mental, physical, or moral—of the candidate; if he has not, and if his apparent recovery is only what medical men call a lucid interval, then the disease of insanity, although not actually evident, is still there, but dormant; and the individual can not be initiated.”

In regard to character, we remark that the applicant should be of good moral character, or as it has been quaintly expressed, “under the tongue of good report,” and having visible or honorable means of obtaining a support for himself and family. While the Lodge inculcates the practice of all the moral virtues, it should not be converted into a moral reform school, in which the man of bad habits, the libertine and debauchee should be received in the hope that they may be induced to reform, and become good members of society. This has been too often done to the scandal of the fraternity before the world, and the experiment has not succeeded. To all such we would say, in the language of the ancient mystagogue, administering the profound mysteries, “*procul, procul, esto profanes!*”—begone, begone, ye profane!

Lastly, the candidate must offer himself for initiation voluntarily—“of his own free will and accord”—unbiased by friends, and uninfluenced by mercenary motives. Too many, we fear, in taking this important step, are actuated by low and selfish motives; some good to be obtained; a benefit to be received, either presently or remotely. Hence the eager haste to obtain the degrees of

Masonry when what are falsely called cases of emergency occur. Some voyage or long and dangerous journey is to be made, and the man who has lived for years within the sound of the gavel is suddenly impressed with the desire to be immediately initiated. Then it is a case of great emergency! The Grand Lodge of Kentucky has wisely determined against granting dispensations, to initiate any one until his petition shall lie over the requisite time for inquiry.

OF THE PETITION.

The application of a candidate to become a Mason must be made in the form of a written or printed petition, signed by the candidate in his own proper handwriting, stating his age and occupation, and giving his residence. If it be in a city, it ought also to state the particular house in which he resides, giving its number if possible, and the street in which it is situated, so that due inquiry can be made as to his character in his immediate neighborhood. It must also be recommended by two brothers, members of the Lodge to which it is to be offered, who sign their names to the recommendation. The petition must be presented and read at a regular stated meeting of the Lodge, that the members present may have notice of the application, and be enabled to inform those who are absent, after which it is ordered to lie over until the next monthly meeting, and is referred to a committee, whose

duty it is to make due inquiry into the character of the applicant, and report thereon. The reason for this delay is well expressed in the General Regulations of 1722, that "no man can be made or admitted a member of any particular Lodge without previous notice one month before given to the Lodge."

The petition has now become the property of the Lodge, and can not be withdrawn but by the unanimous consent of the Lodge, expressed through the ballot-box. It is the duty of the committee to whom it has been referred to make true and diligent inquiry into the character and standing of the applicant, and make report thereof without favor or affection. Too frequently it is the case that the Committee of Inquiry is looked upon as one of mere form, and the importance of the inquiry is neglected; so that improper persons are admitted into the Lodges, who become stumbling-blocks and causes of reproach to the fraternity. It is much easier to keep an unworthy man out of the Lodge by the use of the ballot than it is to get him out after he has been initiated; and it sometimes happens that facts come to light after initiation which, had the Committee of Inquiry performed their duty truly, would have been made known to the Lodge previous to the ballot, and would have secured the rejection of the candidate. At the ensuing monthly meeting of the Lodge the committee make their report, and the Lodge is then ready to vote upon the application, which is done by the use of the ballot.

CHAPTER III.

OF THE BALLOT.

THE ballot, on all applications for initiation or membership, must be secret and unanimous, and be taken at a stated or regular meeting of the Lodge, and all the members present must vote, unless unanimously excused by the members of the Lodge then present. The constitution of the Grand Lodge of Kentucky has wisely provided that "the ballot in all cases shall be strictly secret, and each brother shall be secured in his right to cast it privately and irresponsibly, as between himself and his own conscience;" and further, "no vote shall be taken or means used to ascertain, either directly or indirectly, the sense of the Lodge in reference to a petition, save as above directed."

Therefore it is highly improper for any brother to declare or even intimate the manner in which he voted, and any attempt to do so, or to discover how brethren voted, should be promptly checked by the Master. It is very obvious, if it were permitted for each member to declare how he voted on a petition, those voting in the negative would be easily ascertained, either by their dis-

tinct avowal or by their silence, and most certainly the harmony of the Lodge would be disturbed in consequence.

If the ballots deposited in the box should all prove favorable, the candidate is declared to be elected; but should the box exhibit more than one black ball, the candidate is declared rejected. The constitution of the Grand Lodge of Kentucky on this subject is to this effect:

“No balloting can be done at a called meeting, or one that has been called off beyond the day or night of the stated meeting.

“In balloting, if more than one negative appear, the balloting shall cease, and the candidate be declared rejected; nor can his application be renewed for less than twelve months. But if on the first ballot one negative only appear, a second ballot shall immediately take place, and if on the second ballot a negative still appears, no ballot shall be taken for one year, unless, by the second stated meeting thereafter, the member opposing shall voluntarily withdraw his objections in open Lodge.”

Thus we see there can be no reconsideration of the ballot. It is only when a single black ball appears that the Master can direct a second ballot to be taken, to satisfy himself and the members of the Lodge that it was not the result of mistaking a black ball for a white one; and if on the second ballot a black ball still appears, the balloting shall cease, and the candidate be declared re-

jected; nor can he be balloted for again for one year, unless, by the second stated meeting thereafter, the member opposing shall voluntarily withdraw his objection in open Lodge. Nor when a single black ball appears can the balloting be postponed until a subsequent meeting; it must be immediately proceeded with, and the result declared.

The possibility of mistake in choosing the ballot, when about to vote, can be in a great measure obviated by the Lodge causing the white ballots to be made round and the black ballots to be made square. The difference between them can readily be ascertained by the touch.

Should the rejected candidate, at the expiration of one year, still desire initiation, he must present his petition anew, which must take the same course and be subjected to the same scrutiny as to character as if he had never before petitioned the Lodge, and he must again be balloted for.

When an application is made for membership in any Lodge by a brother, it must be by petition, recommended by two members of the Lodge, and under the same rules as are prescribed for petitions for initiation.

Upon an application of a brother to be advanced to the degree of Fellow-craft or Master Mason, the ballot must be taken in like manner as in petitions for initiation, and must be equally unanimous; and in the event of a black ball upon the second ballot no further ballot can be taken in a less period than three months.

As the admission, either by initiation, advancement, or to membership must be absolutely unanimous, it is competent for any member of the Lodge to prevent the admission of a candidate at any moment prior to making him a Mason, or passing or raising him.

CHAPTER IV.

OF SUBORDINATE LODGES.

A LODGE is defined in the ancient charges of 1722 to be a "place where Masons assemble and work; hence, that assembly or duly organized society of Masons is called a Lodge, and every brother ought to belong to one, and be subject to its by-laws and general regulations."

In ancient times, a sufficient number of Masons met together could open a Lodge, and, with the consent of the sheriff or chief magistrate where they were assembled, proceed to make Masons. Up to 1717 there was no regular local organization of Masons into distinct bodies, acting under a warrant or charter; neither was there anywhere existing a Grand Lodge, according to our acceptance of that term. At that time, Masonry having declined from various causes, the four Lodges then existing in London, and meeting occasionally by powers inherent in the craft at large, by mutual agreement met at the Apple-tree Tavern and formed the first modern Grand Lodge.

At this meeting it was agreed "that the privilege of assembling as Masons should no longer be unlimited, but that it should be vested in certain

Lodges, convened in certain places, and legally authorized by the warrant of the Grand Master and the consent of the Grand Lodge. Ever since, "all just and legally constituted Lodges" are such as assemble by the consent of either a Grand Master, usually called Lodges under dispensation, or of a Grand Lodge, known as chartered or warranted Lodges.

A Lodge is said to be "just" when composed of the number of brethren requisite to work in a certain degree; and in addition there are present a Bible, square, and compasses, which are its furniture. It is said to be "legally constituted" when, in addition to the above furniture, it is opened under the sanction of a dispensation or charter, granted by a constitutional authority; and this dispensation or charter, together with the furniture, must always be present in the Lodge.

OF LODGES UNDER DISPENSATION.

Seven or more Master Masons, desiring to form themselves into a Lodge, must apply by a petition signed by them, to the Grand Master for the time being, of the particular Masonic jurisdiction in which they reside, if the application be made when the Grand Lodge is not in session, for a dispensation or written authority from him to assemble and work as such. If the Grand Lodge, however, be in session, then the application must be made directly to that body.

The petition, under the constitution of the Grand Lodge of Kentucky, should contain the following requisites:

1. It should be signed by at least seven petitioners, who are—

2. All Master Masons; and,

3. All non-affiliated Masons; that is, not members of any active, working Lodge.

4. They must all be in good standing; that is, not under a sentence of suspension or expulsion, or have charges for Masonic offenses filed against them.

5. A good reason must be given for their request.

6. The place proposed for the meetings of the new Lodge, and its name, must be distinctly stated in the petition, with the name of the county in which it is situated.

7. The names of the petitioners proposed as Master and Wardens must be set out in full; and,

8. It must also contain a promise to obey the constitutional rules and regulations of the Grand Lodge.

9. It must be recommended by the *nearest* Lodge, except in cities or towns where there are more than four Lodges established, and then the consent of a majority of said Lodges must be obtained.

10. The recommending Lodge shall also certify that the proposed Master and Wardens are

competent to do the work of Masonry according to the ancient landmarks; and,

11. That said Lodge is necessary.

These formalities being complied with, if the Grand Master deems the interests of Masonry require that the proposed new Lodge should be established, he causes a dispensation to be issued by the Grand Secretary, under seal of the Grand Lodge, signed by himself as Grand Master and attested by the Grand Secretary, authorizing the petitioners to meet as a regular Lodge, at the place indicated, and do all such Masonic work as properly pertains to and which are expressed in the dispensation. He will also issue a commission to some competent brother, who must be of the rank of Past Master, and served a term as Master in a regular Lodge under this jurisdiction, to install the officers of the new Lodge and set it to work in a regular Masonic manner. This dispensation will be in force until the close of the ensuing Communication of the Grand Lodge, when it will expire by limitation.

A great deal has been written and published by Masonic writers upon the condition and powers of Lodges under dispensation—some looking upon them as inchoate Lodges; others as mere committees appointed by the Grand Master to confer the three degrees of Masonry upon worthy applicants; alleging that they can not increase their membership by affiliation; nor try any member for any Masonic offense; that they can not be represented

in the Grand Lodge, etc., etc. We do not here enter into any discussion of these questions, as we look upon the whole matter as a question of policy, and concede that every Grand Lodge has a right to prescribe the terms and conditions upon which the Grand Master may grant dispensations for the formation of new Lodges in that particular jurisdiction. In Kentucky, every Lodge under dispensation is authorized, during its continuance, to do any and every act that a chartered Lodge is capable of doing, except that it can not elect its three principal officers. It is entitled to be represented in the Grand Lodge, also, like any other Lodge.

It is the duty of the Lodge under dispensation to return it to the Grand Lodge at its next annual communication, accompanied by its work and a copy of its by-laws, so that, by an inspection of the whole, that body may determine whether the dispensation should be suffered to expire (which would put an end to the Lodge), or whether it should be continued for another year, or whether a regular charter should be granted it.

If the Grand Lodge directs that the dispensation be continued for another year, the Grand Secretary makes an indorsement to that effect on the back of it, which he signs, and to which he affixes the Grand Lodge seal, and thereupon the officers and members of the Lodge can continue their work under the dispensation until the next annual Communication, when it must be again

returned, accompanied as before by its work and by-laws, for examination; when, if approved of, a charter will be granted, and the Grand Master again issues his commission to some competent brother as before to install the officers and set the members to work as a chartered Lodge.

OF CHARTERED LODGES.

The only distinction in Kentucky between Lodges under dispensation and chartered Lodges is, that, besides inability to elect their officers, as has been already stated, the former are limited while the latter are unlimited in duration, and exist so long as the Grand Lodge exists, unless their charters are revoked by the Grand Lodge or surrendered by their members. Chartered Lodges also have the power to elect their officers at the times specified in the Constitution of the Grand Lodge; consequently, all elections attempted to be held at any other time are illegal and therefore void, and confer no rights on the parties so attempted to be elected.

The charter, however, may be arrested or revoked by the Grand Lodge for contumacy on the part of the Lodge, or for being in arrears for more than twelve months, and for being unrepresented in the Grand Lodge for three successive years. It may also be surrendered by the vote of a majority of its members, but not if there shall be seven or more paying members willing to maintain it and work under it.

The charter of a Lodge may also be temporarily arrested by the Grand Master for what he deems a sufficient cause, which shall have the effect of suspending the whole work of the Lodge until the ensuing annual meeting of the Grand Lodge, unless in the interim he shall think it fit to restore it.

OF THE POWERS OF CHARTERED LODGES.

These have been properly divided into three grand classes by the Grand Lodge of New York, in her constitution, as follows:

1. EXECUTIVE—In the direction and performance of its work under the control of its Master, and in all other matters in aid of the Master, who has the primary executive power of a Lodge;

2. LEGISLATIVE—Embracing all matters relating to its internal concerns, not in derogation of the ancient landmarks, the constitution, and general regulations of the Grand Lodge, and its own particular by-laws; and,

3. JUDICIAL—Embracing the exercise of discipline, and settlement of controversies between and over all its members (except the Master), and over all Masons and non-affiliated brethren within its jurisdiction, subject to an appeal to the Grand Lodge.

There are certain inherent rights, however, belonging to each chartered Lodge, which have been so happily set forth by Brother A. G. Mackey, that we here insert them, viz.:

1. To retain possession of its warrant of constitution;
2. To do all the work of Ancient Craft Masonry;
3. To transact all business that can be legally transacted by regularly congregated Masons;
4. To be represented at all communications of the Grand Lodge;
5. To increase its numbers by the admission of new members;
6. To elect its officers;
7. To install its officers after being elected;
8. To exclude a member, on cause shown, temporarily or permanently, from the Lodge;
9. To make by-laws for its local government;
10. To levy a tax upon its members;
11. To appeal to the Grand Lodge from a decision of its Master;
12. To exercise penal jurisdiction over its own members, and on unaffiliated Masons living within the limits of its jurisdiction;
13. To select a name for itself;
14. To designate and change its time and place of meeting.

This right, however, to change its place of meeting refers only to a change from one place to another in the same village or city where it is situated, or from one neighborhood to another. To change from one village to another must be done by the consent of the Grand Lodge, previously obtained.

CHAPTER V.

OF THE OFFICERS OF THE LODGE.

THE well-being and success of a Lodge, and its capacity to carry out the objects of Freemasonry, depends, in a great measure, upon not only the Masonic skill and ability of its officers, but also upon their industry, good sense, and judgment. A Lodge is a little community, banded together for certain purposes well known to the initiated. In becoming Masons they have not ceased to be men, and too often human passions and feelings intermingle with the workings of the institution. It therefore is incumbent on the officers of the Lodge, in the discharge of their duties, to be kind and conciliating; smoothing down all asperities of manner; spreading the cement of brotherly love and affection; rendering to every one that due attention which should ever distinguish a band of brothers; and whilst by their own example they elucidate the virtues of the craft, "admonish with kindness, and reprehend with justice." Whilst the powers of the Master over his Lodge are great, they should be exercised in a patriarchal manner; and he who is elected to that responsible position should remember that the brethren have

committed to his hands great powers, to be used for the benefit of themselves in particular, and of Masonry in general.

The officers of a Lodge are usually:

1. A Master, who is styled Worshipful, which is an ancient English title of honor;

2. A Senior Warden;

3. A Junior Warden;

4. A Treasurer;

5. A Secretary;

6. A Senior Deacon;

7. A Junior Deacon; and,

8. A Tyler, who commonly acts as Steward of the Lodge.

In some Lodges a Chaplain is elected, and the office of Tyler is separate from that of Steward.

All these officers, with the exception of the Deacons, are to be elected annually on the festival of St. John the Evangelist, which is the 27th day of December. But if it falls on a Sunday, then the annual election shall be held on either the day before or the day after, at the choice of the Lodge, to be determined at the previous stated meeting. These officers should be immediately installed in their respective offices, if possible, at the time of election, or at all events as soon thereafter as may be. After the installation the Master appoints the Senior Deacon, and the Senior Warden the Junior Deacon. Each officer holds his office for the ensuing year, and until his successor is duly elected, except the Deacons, and installed.

The Deacons hold theirs until their successors are duly appointed and charged.

If a Lodge should fail to hold an election for officers at the time prescribed in the Constitution, the officers of the Lodge hold over until the ensuing annual election, just as if they had been re-elected to their respective offices.

OF THE MASTER.

The well-being of a Lodge, in a great measure, depends upon the intelligence, conduct, prudence, and tact of its Master. A worthy ambition naturally prompts the young Mason to endeavor to reach the Master's chair; but unless he has imbued his mind deeply with Masonic lore, not only by a constant attendance on the Lodge, but by studying the sources of Masonic light and jurisprudence, and likewise tamed his passions to be subservient to an enlightened judgment, he will find himself inefficient in the proper discharge of the multifarious duties of that office. Like the pilot of a vessel, unacquainted with the rocks and shallows that thickly bestud its navigation, he will find himself unable to avoid the perils that surround him. A careless, ignorant, and therefore too frequently a bigoted, Master is highly detrimental to the usefulness of a Lodge, and many have been irreparably injured, and some wholly destroyed and broken up, by incompetent Masters.

The ancient charges, approved in 1722, say, no brother can be "a Master until he has acted as a

Warden." The constitution of the Grand Lodge of Kentucky provides that "no brother can be elected Master of a Lodge who has not been previously elected and served as Warden of a Lodge in this jurisdiction, except in extraordinary cases, or at the formation of a new Lodge, when no Past Warden who is willing and qualified to act as Master is to be found among the members." Besides these qualifications he should be "of good morals, of great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth." He should not only be capable of doing the work of Freemasonry, according to the ancient landmarks, but able to elucidate the peculiar rites and ceremonies and history of the institution. These are boundless themes, and under the charge of a skillful Master the Lodge should be made, what it was originally intended to be, a school of knowledge as well as of morals.

The powers and prerogatives of the Master of a Lodge are numerous and complicated. Besides those expressly given him by the constitution, he possesses, inherent to his office, the following:

1. His chief and most important prerogative is to preside over his Lodge during his term of office. This includes not only its work, but the arrangement and order of its business; and in all cases his decision is final, subject, however, to an appeal to the Grand Lodge.

2. He has the right to congregate his Lodge at any time, in emergent cases, or when the business of the Lodge in his opinion requires it, and of the propriety of doing so he is the sole judge.

3. It is also his right to close his Lodge at any time that may seem to him necessary and proper. Hence, a motion to close the Lodge, or to adjourn, or to call off from labor to refreshment, should never be entertained by him, because they are interferences with his prerogative.

4. It is his prerogative also to arrange the order in which the business of the Lodge shall be presented to it; and, to regulate and terminate the discussion of any question before it, if in his opinion the discussion has gone far enough, or with a view to prevent any personalities and recriminations, which will sometimes unfortunately occur, and which must interrupt its peace and harmony, he can rise in his place and put the question at once to the members, or adjourn it to another meeting, as may seem to him best. Hence, a motion for the previous question ought not to be entertained.

5. He has the right also of appointing his Senior Deacon, and all committees of his Lodge, of which also he is a member by virtue of his office. In some Lodges, however, the by-laws provide that the standing committee on accounts shall be elected by the Lodge at each annual election. This is conceived to be an infringement on the prerogative of the Master.

6. The Master also has a right to represent his Lodge at the annual communications of the Grand Lodge. If he is unable to attend, or declines to avail himself of his privilege, then it rests in the Senior Warden, and in case of his default, then in the Junior Warden. If none of them can attend, then the Lodge can elect one of their number as their representative, which must be certified under the seal of the Lodge.

7. It is also the prerogative of the Master to determine what visitors shall be admitted into his Lodge. The right of visitation is a qualified, not an absolute and inherent, right. If the admission of any visitor would disturb its peace and harmony, or if he be not in fitting condition, or not of good moral character, it is the duty of the Master to refuse him admittance.

8. It is likewise his prerogative to refuse admittance to a member of his Lodge for the foregoing reasons. The ritual is, "that none pass or repass without permission of the Master," etc.; and, for reasons of a like character, he may cause a withdrawal of a member of the Lodge, after admittance; but this prerogative should be exercised with great delicacy and discretion. The excluded member, however, has a right of appeal from the decision of the Master to the Grand Lodge.

9. He has the right to give the casting vote on any question before the Lodge, in case of a tie. This, however, does not extend to any election of officers.

10. He has also the right, in the temporary absence of any officer of the Lodge, to appoint another member to discharge the duties of that office for the occasion.

11. He has the right, and it is his duty, to take charge of the charter of his Lodge, which is peculiarly the object of his care, because he is responsible for it; and if demanded by the Grand Lodge, or the Grand Master, such demand is most properly made on him. It is also his duty, when retiring from his office, to deliver it to his successor on his installation.

12. It is also his prerogative, upon his election to the office of Master, to have the degree of Present or Past Master conferred on him by his predecessor, at his installation, and he can not be regularly installed in his office, for the first time, without receiving it.

13. It is also his prerogative to be re-elected to the office of Master as often as the members of his Lodge think proper to elect him to that position.

14. Another prerogative of the Master is, that during his term of office he can not be tried for any Masonic offense, alleged to have been committed by him, by any Masonic tribunal except the Grand Lodge. If the alleged offense is of such a character as to render it important, to protect the institution from its evil effect, and to preserve the peace and harmony of the Lodge, that some immediate steps should be

taken in his case, upon proper representations made to him, the Grand Master can suspend him from the exercise of his office until the will and pleasure of the Grand Lodge can be made known, and place the Lodge under the charge of the Senior Warden in the interim.

OF THE SENIOR WARDEN.

The prerogatives of the Senior Warden are:

1. In the absence of the Master it is his right to exercise all the powers and privileges and perform all the duties of the Master of the Lodge, as fully as the Master could, were he present, including the conferring of degrees. It is therefore highly important that his moral and intellectual qualities should be of a high order, that he may be fully competent to discharge the duties pertaining to the office of Master. Hence, all that we have said in regard to the qualifications of that officer apply with equal force to the Senior Warden. In the absence of the Master, after having congregated the Lodge—that is, called its members to labor—he may resign the gavel, if he thinks proper to do so, to some experienced Past Master who may be present; but this is only by courtesy, and the Past Master acts solely under the authority of the Senior Warden.

2. In case of the absence of the Master, or his inability to attend and represent the Lodge in the communications of the Grand Lodge, it is the prerogative of the Senior Warden to do so.

3. He has the right to be elected to the office of Warden, or to be elected Master of his Lodge. This last right, however, he holds in common with every member of the Lodge who has been previously elected and served a regular term as Warden. Nor is it necessary that this service of a term as Warden should be in that particular Lodge, for such service in any Lodge in the jurisdiction of the Grand Lodge is sufficient to make him eligible to be elected Master.

4. He has the right also, at the annual elections, to appoint the Junior Deacon of the Lodge.

OF THE JUNIOR WARDEN.

The prerogatives of the Junior Warden are:

1. In the absence of the Master and Senior Warden, to exercise in the Lodge all the rights, powers, and privileges of the Master, which have devolved on him by virtue of that absence, as fully and completely as the Master could do. These have been sufficiently set forth heretofore, and need not therefore be repeated.

2. In the absence or inability of the Master or Senior Warden to represent the Lodge in the communications of the Grand Lodge, it is his prerogative to do so.

3. Like the Senior Warden, he has the right to be re-elected to his office, or to be elected Senior Warden, and even Master of his Lodge, under like qualifications.

OF THE TREASURER.

This officer is a very important one in the Lodge. All the moneys belonging to it pass into his hands, and are disbursed by him under the direction of the Lodge. He ought, therefore, to be a man of strict integrity and uprightness; a good accountant, and methodical in his business habits and arrangements. His duties are three-fold:

1. To receive all moneys from the hands of the Secretary, and to receipt to him therefor.

2. To make due entries thereof in his books; and,

3. To pay out the same only on the order of the Master, and by the consent—that is, by the vote—of the members of the Lodge.

The Treasurer should regard the money in his hands as a confidential deposit, set apart and devoted as a sacred fund, and is not to be used by him for any private purpose whatever. For the safety of the fund committed to his charge, he ought, in all cases, to be required to execute a bond, with sufficient surety, to make the Lodge safe in the amount thereof.

We have frequently noticed that where the finances of a Lodge have been well managed and kept safe, they form a nucleus which helps to keep its members together. Like bees at work in a hive rich with honey, they display great activity and work with great alacrity. But

where the finances have been managed badly or squandered; where the Treasurer, as is unfortunately too often the case, has appropriated the funds of the Lodge to his own use, and is unable to refund them; apathy and distrust soon supervene, and like a hive robbed of the rich labors of the season, in many instances ceasing to work, the Lodge goes down gradually, and eventually gives up its charter.

OF THE SECRETARY.

Next to the Master, we look upon the Secretary as the most important officer of the Lodge, as at present organized. His duties are various and complicated; he should therefore be quick of comprehension, ready with the pen, a good accountant, a fluent reader, and possess habits of order and method in a high degree. The records of the Lodge should be kept in a plain, formal manner, avoiding all remarks, explanations, or comments therein by the Secretary, as they should contain nothing but a clear and succinct history of the action of the Lodge, so far as it is proper to record them.

The duties of the Secretary are so multifarious that it is difficult to enumerate them all, but the principal ones are these:

1. To record faithfully all the proceedings of the Lodge that are proper to be recorded.
2. To keep an accurate account of the debits and credits of each individual member in a book provided for that purpose.

3. To collect promptly all moneys due the Lodge, and pay the same over to the Treasurer, and take his receipt therefor.

4. To attend all committees appointed to take testimony for or against any Mason who may be under charges in the Lodge, and to reduce to writing fairly and impartially the evidence adduced before said committees, and report the same when required to the Lodge.

5. To make out and transmit to the Grand Secretary, under the seal of the Lodge, a true and perfect transcript of its proceedings in every case in which an appeal to the Grand Lodge is taken from its decision, or that of the Master, together with all papers connected therewith.

6. To make out and transmit to the Grand Secretary, when required to do so by the Grand Master or the Grand Lodge, a full and fair transcript of any portion of the records of the Lodge, together with all papers connected therewith.

7. To furnish diplomas and dimits or other documents when ordered by the Lodge, duly signed and under its seal.

8. To make out annually under its seal full and true returns of the condition and workings of the Lodge, according to the form prescribed by the Grand Lodge, and transmit the same to the Grand Secretary.

9. To report to the Grand Secretary, under the seal of the Lodge, the names of all Masons expelled by the Lodge, and for what offense.

10. To report to the Grand Secretary, immediately after each election by the Lodge, under its seal, the names of the officers so elected and appointed.

11. To preserve the seal of the Lodge, the record and other books, papers, and property in his possession as Secretary, and deliver them to the Master at the close of his term of office.

12. To carry on and conduct the correspondence of the Lodge, under its instructions or those of the Master.

13. To issue such notices and summonses to members and others as may be required by the Master or the Lodge, and deliver them promptly to the Tyler for service.

14. As all the funds of the Lodge are received by the Secretary, in order to secure it against loss, he should execute a bond, with good security, for the faithful discharge of the duties of his office, and the prompt payment to the Treasurer of all moneys so collected by him.

OF THE SENIOR DEACON.

This officer receives his appointment from the Master, whose active agent he is in carrying on the work of the Lodge. His position is a very important one, and he should be intelligent, and well skilled in the work according to the ancient landmarks. His duties are:

1. To convey all *orders* from the Master during the meeting of the Lodge, when necessary.

2. To receive, introduce, and attend to the comfortable accommodation of visiting brethren.

3. To take charge of the ballot-box, and collect the ballots from the members when voting, at all elections.

4. To receive and conduct candidates during the conferring the several degrees.

OF THE JUNIOR DEACON.

This officer receives his appointment from the Senior Warden, whose active agent he is in carrying on the work of the Lodge. His duties are:

1. To see that the Lodge is properly tiled.

2. To convey all *messages* from the Senior Warden during the meeting of the Lodge.

3. To see that no one enters or departs without the consent of the Master.

OF THE STEWARD AND TYLER.

In most of the Lodges the Tyler acts also as Steward.

Steward.—As Steward it is his duty to see that the Lodge-room is properly cleaned and prepared for the meeting of the members, the aprons all ready for use, lights prepared, water provided, and the jewels ready for the different officers.

Tyler.—This is one of the most important officers of the Lodge, and therefore he should be cautious, vigilant, and intelligent in the discharge of his duties, but at the same time polite in his demeanor to all. Without him the Lodge can not

proceed with its business, nor safely carry it on in his absence, and he should therefore never desert his post. His duties are:

1. To guard well the entrance to the Lodge from all cowans and eavesdroppers, and see that none pass without being properly qualified and permitted to do so by the Master.

2. To serve all notices and summonses when required to do so by the Master or the Lodge, and make due return thereof.

OF PAST MASTERS.

In speaking of Past Masters, we must be understood as alluding to such as are now called "actual Past Masters," to distinguish them from those who have taken the degree of Past Master in a Royal Arch Chapter preparatory to being exalted to the Royal Arch degree, and are called "virtual Past Masters."

Past Masters, then, are such as have been duly and legally elected Masters of chartered Lodges, or appointed to that office by the Grand Master on the establishment of a new Lodge, and having been installed as such, and served out their terms of office, they are then designated Past Masters, because they have *passed* the chair. Receiving the degree in a Chapter of Royal Arch Masons does not of itself qualify such brother to fill the chair in a subordinate Lodge, nor is he entitled to the rank and privileges of a Past Master in any Grand or Subordinate Lodge by reason thereof.

The only inherent right possessed by a Past Master is, in common with any Warden, to be re-elected Master of a Lodge. It is customary for the Master of a Lodge to invite Past Masters to seats in the east on his right or left hand, but this is only as a matter of courtesy and respect to those who have occupied the chair before him.

By the constitution of the Grand Lodge of Kentucky, Past Masters who are members of subordinate Lodges, have the right to sit in the Grand Lodge as members. They can also speak therein on any question, and may be appointed on committees; but in voting on any question they vote as a class, all the Past Masters present being entitled collectively to but one vote. The right of Past Masters to sit in the Grand Lodge, however, is not an inherent right; it is one conferred by the constitution, and may be abolished.

A Chapter or virtual Past Master has no right to exercise in a symbolic Lodge any function pertaining to the office and attributes of the Master, and consequently can not install a newly elected Master.

CHAPTER VI.

OF THE ORDINARY MEMBERS OF THE LODGE—
HISTORICAL SKETCH.

Previous to the revival of Masonry in England, in 1717, the mass of the fraternity were Entered Apprentice Masons. Up to that time Lodges were generally held by a competent number of brethren assembling themselves temporarily for the purpose of initiating some suitable applicant. By mutual understanding they assembled at a proper place, selecting for the occasion one of their number to preside over them for the time, and when they had finished their work the Lodge was closed. They had no charter or warrant, but assembled together and practiced the rites of Masonry by virtue of the rights inherent in them as Masons. This is fully apparent by extracts from the Diary of Elias Ashmole, the celebrated antiquary, who says, speaking under date of October, 1646: "I was made a Freemason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. Richard Penket, the Warden, and the Fellow-crafts." Under date of the 10th of March, 1682, when speaking of another meeting that day at Mason's Hall, London, he says: "I was the Senior Fellow among

them, it being thirty-five years since I was admitted. There were present, besides myself, the Fellows after named," detailing the names of those who were present on that occasion.

Some have understood by the terms "Fellow-crafts" and "Fellow," used above, that the degree of Fellow-craft Mason is intended. We do not think so. We are of opinion that these terms were used in the same manner as we now use the words Craftsmen, Craft, and Brethren, referring in fact to the fraternity as a body. So that when Ashmole uses the term "Fellow-crafts" in the first extract, it is synonymous with our modern expression, Brother Masons; and in the second extract, where he says, "I was the Senior Fellow among them," it is the same as saying, "I was the oldest Brother, or Mason, among them."

We are strengthened in this opinion by the following extract from what are called "The Ancient Installation Charges," whose date is uncertain, though reputed to be very old, contained in a manuscript written during the reign of James II. "Ye shall call all Masons your Fellows, or your Brethren, and no other names." And again: "Ye shall not take your Fellow's wife in villainy," etc.

So in what are termed the "Constitutions of Edward III.," who reigned between 1327 and 1377, is to be found the following: "That Entered Apprentices at their making, were charged not to be thieves or thieves-maintainers; that they should travel [should not this word be spelled *travail*,

meaning *work?*] honestly for their pay, and love their Fellows as themselves," etc.

In the ancient manuscript discovered by Mr. Halliwell in the Royal Library of the British Museum, which evidently contains the Gothic or York Constitutions, adopted at the General Assembly of Masons, held at York in 926, in the reign of King Athelstane, are found the following:

"Ny no pregedysse he shall not do
To his mayster, ny his fellowes also."

And in another place in the same work:

"Thou schal not by thy maystres wyf ly,
Ny by thy felowes."

In these last two extracts it is expressly admitted by Masonic writers that the term "Fellowes" refers to the whole body of the craft.

In 1717 Masonry had declined very much in England, especially in the southern part, so that there were only four Lodges meeting in the City of London. These were commonly known by the signs of the taverns at which they held their meetings, as the Lodges meeting at the Apple-tree Tavern, at the Goose and Gridiron, the Crown, and the Rummer and Grapes. Taking into consideration the decline in Masonry, the Lodges agreed to revive the Grand Lodge, which was accordingly done on the 24th of June, 1717, by the election of a Grand Master and other officers, when the following regulation was adopted:

"That the privilege of assembling as Masons,

which had been hitherto unlimited, should be vested in certain Lodges or assemblies of Masons, convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant, no Lodge should be hereafter deemed regular or constitutional."

It is under this regulation that all regular Lodges are now required to be formed and authorized to work by dispensation or charter.

In 1721 the Grand Lodge approved of "the General Regulations first compiled by Mr. George Payne, Anno 1720, when he was Grand Master." A perusal of them will satisfy the Masonic student that at that time the body of the craft were still Entered Apprentices. The degrees of Fellow-craft and Master Mason were not conferred by the Lodges, but only in the Grand Lodge, except by dispensation of the Grand Master. No one but a Fellow-craft could be elected Warden, whilst the brother who was elected Master of the Lodge must have previously served as a Warden, and then received the degree of Master Mason as a necessary adjunct to his office of Master.*

*The ancient charges, inserted before, see page 17, say: "No Brother can be a Warden until he has passed the part of a Fellow-craft: nor a Master, until he has acted as a

As our limits are intended to be brief, we extract so much of the General Regulations as bear upon the question under consideration:

"XIII. At the said Quarterly Communication [of the Grand Lodge] all matters that concern the Fraternity in general, or particular Lodges, or single brethren, are quietly, sedately, and maturely to be discoursed of; Apprentices must be admitted Masters and Fellow-crafts only here, unless by dispensation," etc.

* * * * *

"The Treasurer and Secretary shall have each a clerk, who must be a Brother and Fellow-craft," etc.

* * * * *

"Another Brother (who must be a Fellow-craft) should be appointed to look after the door of the Grand Lodge," etc.

"XVIII. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow-craft he pleases to be his Deputy *pro tempore*," etc.

"XXXVII. Then [that is after the election of a Grand Master and other officers of the Grand Lodge at the Annual Communication] the Grand Master shall allow any Brother, Fellow-craft, or Apprentice to speak, directing his discourse to his Worship; or to make any motion for the good of the Fraternity, which shall be either immediately

Warden; nor Grand Warden, until he has been Master of a Lodge; nor Grand Master, unless he has been a Fellow-craft before his election," etc.

considered and finished, or else referred to the consideration of the Grand Lodge at their next communication, stated or occasional."

"XXXIX. Every Annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these, for the real benefit of this ancient Fraternity: Provided always that the old landmarks be carefully preserved, and that such alterations and new regulations be proposed and agreed to at the third Quarterly Communication preceding the Annual Grand Feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest Apprentice; the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory."

Another extract and we will close our authorities. It is from Oliver's "Revelations of a Square:"

"About this time I had the high honor of witnessing some regal initiations. His Royal Highness, Francis Stephen, Duke of Lorrain, received the two first degrees of Masonry at the Hague, by virtue of a deputation from Lord Lovel, Grand Master of a Lodge there, of which Dr. Desaguliers was the Master; and subsequently he was raised to the third degree, along with his Grace, the Duke of Newcastle, at Houghton Hall, in Norfolk, the seat of Sir Robert Walpole. This was in 1731. A few years after, viz., on the 15th November, 1757, an occasional Lodge was opened at Kew,

Dr. Desaguliers being the Master, and Brothers Gofton and King the Wardens, where his Royal Highness, Frederick, Prince of Wales, received the two first degrees, and in due time was raised to the degree of a Master Mason in the same place and by the same officers, although it was not usual to raise a brother in a private Lodge, nor in Grand Lodge, till he was elected to the chair. The Grand Master, however, had the power of dispensing with this rule, and also of making Masons when and where he pleased."

These extracts abundantly prove that the great body of the craft were Entered Apprentice Masons, with a sprinkling of Fellow-crafts and Master Masons, and it is also manifest that Entered Apprentices had a right to sit in Grand Lodge, speak, make motions, and vote. The subordinate Lodges conferred the degree of Entered Apprentice, while those who wished to obtain the degrees of Fellow-craft and Master Mason had to resort to the Grand Lodge for that purpose.

The regulations were amended from time to time, as necessity required, and in 1754 they were republished as amended, and solemnly approved by the Grand Lodge. In this amended code we find the latter half of Article XIII, of the old regulations of 1721, published as Article X, with an amendment as follows:

"Art. X. Apprentices must be admitted Fellow-crafts and Masters only here, unless by dispensation from the Grand Master. (*Old Regulations.*)

“This being attended with many inconveniences, it was ordained, on November 22, 1725: The Master of a Lodge, with his Wardens and a competent number of the Lodge, assembled in due form, can make Masters and Fellows at discretion. (*N. R., Article 13.*)”

Here the Grand Lodge surrenders to the subordinate Lodges the right to confer the two additional degrees, and the Lodges from this period consisted of bodies of Masons conferring the three degrees of Masonry; but they still opened in the Entered Apprentice degree, and in it transacted all business, except such as belonged peculiarly to the two higher degrees. Petitions for initiation and membership were presented and voted upon, appropriations out of the Lodge funds made, and officers elected at the appointed times, every Entered Apprentice having as good a right to vote in the Lodge on such occasions as a Master Mason had; with this exception, however, that none but Master Masons could be elected to office in the Lodge, for obvious reasons; and we are informed by a distinguished Mason, who has traveled extensively in Great Britain and Ireland, and visited many Lodges in those countries, that the Entered Apprentice's degree was the general business degree of all the Lodges he visited, and they were only opened in the Fellow-crafts' and Masters' degrees when appropriate business, such as passing and raising, etc., was to be done.

So it was on this continent until about 1843,

the time of the assembling of the Baltimore Convention. After that body had adjourned, the custom was gradually introduced into the Grand Lodges of requiring all business, except conferring the two first degrees, to be done in a Master Mason's Lodge. This was really denying Entered Apprentices and Fellow-crafts all right to participate in the business of the Lodge so long as they remain Entered Apprentices and Fellow-crafts.

The consequences resulting from this rule we think have not been beneficial to the craft. It has had the effect to force initiates into the third degree before they were properly grounded in the preceding ones. They are drilled until they can pass muster, and that is supposed to be all that is necessary. It has had the same effect on them that the gardeners' forcing-beds and hot-houses have upon plants and vegetables: giving them an unnatural precocity, but a weak and unhealthy growth. The element of time, so necessary to produce a vigorous and healthful development in every thing, mind as well as matter, is wanting, and in most cases the result has been to produce a general haziness in regard to Masonic principles.

On the other hand, if permitted to participate in the general business of the Lodge in the Entered Apprentice degree, the young Mason finds a home in the Lodge; seeing the ordinary business done, he gradually becomes educated as a Mason, and

and becomes more able to comprehend its workings, until at length, there being no necessity for him to hurry with hot haste into the higher degrees, he gradually but surely becomes imbued with Masonic ideas, until, his mind being well stored with the necessary lore, in due time he passes to the Fellow-craft, and is finally raised to the Master's degree, to become in many instances a bright and shining ornament in his Lodge.

We have always opposed this innovation, and hope it will sooner or later be abandoned. Ohio has returned to the old paths, and we rejoice that she has done so. So great is the evil resulting from this innovation, that in some jurisdictions they even deny that an Entered Apprentice or a Fellow-craft is a Mason; they refuse to converse with him or recognize him in any way, saying no one is a Mason until he has taken the third degree! Besides, the constantly recurring necessity of opening from one degree into another is troublesome and confusing to the Lodge.

We hold it to be highly proper that where unanimity is required in the election of persons for initiation and membership, the Entered Apprentice should have a voice in saying who shall associate with him. It appears to us also highly proper that he should have a vote in the appropriations of money from the funds to which he has contributed. And certainly it is correct he should have the right of choosing by his vote those who are to rule over and govern him. And

this can be done by returning to the ancient custom of the fraternity, universally followed until about twenty years ago, by making the Entered Apprentice's degree the ordinary business degree of the Lodge.

CHAPTER VII.

OF ENTERED APPRENTICE, FELLOW-CRAFT, AND MASTER MASONS.

It will be seen by the foregoing sketch that the rights of Entered Apprentices and Fellow-crafts at present have been very much abridged.

1. They now have the right of membership in their particular Lodges in this State, and may be required to pay annual dues.

2. They have the right of visiting and sitting in Lodges opened in their particular degrees.

3. They have the right to be advanced to higher degrees, having made proficiency in the preceding one to the satisfaction of the Lodge, and being found worthy by the ballot.

4. They have a right to be tried for any alleged Masonic offense by their peers, subject to an appeal to the Grand Lodge.

5. Being members of the Lodge, and contributing to its funds by annual contributions, if in distress, they are entitled to relief from those funds; and

6. They have a right to dimit from membership in their Lodges and to join others.

OF MASTER MASONS.

The privileges of Master Masons are much more extensive.

1. In common with Entered Apprentices and

Fellow-crafts, they have the right of membership in their particular Lodges, being required to pay annual dues.

2. They have the right of visiting other Lodges. This, as we have already said (page 67), is not an absolute right. When a Mason visits a Lodge it is by the permission and courtesy of that body; and if the Master thinks that the presence of any visitor will disturb the harmony of the Lodge, it is not only his right but his duty to refuse him admittance, as we have already observed. If the visitor be not personally known by some Mason present, who can vouch for his Masonic character and standing, previous to admission, he must be examined by a committee appointed by the presiding officer of the Lodge he wishes to visit. As the object of the examination is to ascertain whether or not the applicant is a Mason, and as such worthy of being admitted into the Lodge, it must be conducted in such manner as will not afford the applicant any hint of the answers expected from him to the several questions that may be propounded. As it is not known that he is a Mason, and may be an impostor, seeking to impose himself on the fraternity, the examination should be what may be termed "a strict trial."* Pre-

*The 6th ancient charge says: "You are cautiously to examine him, in such method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge."

paratory to the examination, the visitor is required to take, in the presence of the committee, what is called the Tyler's oath, because it is commonly administered in the Tyler's room, and the committee may be required by the visitor to take it with him. It is usually given as follows, each holding the Bible in his right hand:

"I, A B, do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled; and know of no reason why I should not hold Masonic communication with my brethren."

3. They have the right of vouching that another brother is a Mason in good standing, which will enable him to visit the Lodge without examination; but this avouchment should be exercised with great caution, and only in the following cases:

(1.) A Mason may vouch for another when he has sat with him in a Lodge opened in the degree to which the avouchal refers.

(2.) Or when he makes said avouchal after a strict personal examination of the visitor, made by himself, or by another in his presence.

(3.) Or when he has received him as such from some known and experienced brother who vouched for his Masonic standing.

The first and second of these are certainly the safest and most satisfactory; but then the brother

making it should be well satisfied that his recollection of the fact is distinct. If he has the least doubt on his mind, or if he has only a vague idea that he has somewhere seen him in a Lodge, he should not make the avouchment. In the last case the three persons ought to be together when the avouchment is made, so that there may be no question of identity of the individual thus vouched for. If one Mason tells another that A B is a Master Mason, and that he has sat in a Lodge of such with him, or examined him masonically, there may be some question as to the identity of the individual referred to. One of them may be referring to one person, and the other to a different person; or there may be two individuals of the same name. But when all three are present together no such doubt can exist. Besides the value of the last avouchment upon private examination will depend a great deal upon the character and Masonic experience of the person making it, whether he is a skillful and experienced Mason, or the contrary. No letters of introduction, written avouchment, or diploma will do, as they may be forged or stolen.

4. They have the right of relief when in distress and found worthy. The itinerant, professional Masonic beggar (for we must confess the craft has too long been bled pecuniarily by these blood-suckers) should be rejected, because they are bad men and, what is worse, bad Masons. They are unworthy, and therefore not entitled to relief.

The suspended and expelled Mason and the bad man are likewise not entitled to apply for assistance. This right of relief should only be extended to worthy Masons in distress, who should be relieved according to the necessity of the case and the ability of the giver. But this right of relief goes still further than to the individual Mason himself. The distressed widows and orphans of deceased worthy Masons, being themselves worthy, have peculiar claims upon the fraternity of a higher and holier character, which should never be neglected. We should always consider them as under our peculiar care and patronage, and esteem it a privilege to minister to their wants, and exercise a guardian care and protection over them, as long as it is needful.

5. They have the right of being dimitted from their Lodge. To dimit means to send out, to depart, or to go forth; it is derived from the Latin word *dimittere*, and is the term used when a Mason is discharged from membership in his Lodge. The evidence of the discharge is the certificate of the Lodge, signed by the Secretary, having its seal attached, certifying that the Brother whose name is mentioned therein, having paid all Lodge dues and demands, and being in good standing, is no longer a member of the Lodge. This certificate is usually but erroneously called a Dimit.

The act of dimission dissolves all connection between the particular Brother and the Lodge of which he is a member, and he then ceases to

belong to that particular Lodge, though he is still a member of the Masonic fraternity, and has become a non-affiliated Mason. The ancient charges say: "A Lodge is a place where Masons assemble and work; hence that assembly, or duly organized society of Masons, is called a Lodge, and every Brother ought to belong to one, and to be subject to its by-laws and the General Regulations." Now, whilst Masonry is a voluntary association, and we recognize the right of a Mason, at any time, to sever his connection with his Lodge, and become non-affiliated, yet we think, with these ancient charges, that he *ought* to belong to some Lodge, and contribute to its funds by paying his annual dues thereto, even if he ceases to be an active member. If, from the nature of his business or age, he finds it necessary to cease visiting it, he can by his contributions still enable it to relieve the distressed worthy Brother, his widow, and orphans. But we must confess that the evil of non-affiliation is a crying one. There are thousands of Masons in the land who contribute nothing to the funds of the Lodge, and give it no countenance. The Masonic feeling appears to be dead within them; they are as purely Masonic fossils as are the vast masses of zoöphytic remains imbedded in the stony strata of the earth's surface, evidencing by their forms that they once lived and breathed ages ago, but that the vitalizing influences that once animated them have departed.

6. They have the same right of trial for any

alleged Masonic offense by their peers that Entered Apprentices and Fellow-crafts have, subject to an appeal to the Grand Lodge. And lastly,

7. They, and they only, have the right of Masonic burial.

The rule laid down by Preston, in his *Illustrations of Masonry*, is:

“No Mason can be interred with the formalities of the order unless it be at his own special request, communicated to the Lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which restriction there can be no exception. Fellow-crafts and Apprentices are not entitled to the funeral obsequies.”

Whilst this rule prevails in this country, it has also become customary, where a Master Mason in good standing, a member of a Lodge, dies without making such request, he shall be buried with Masonic funeral honors, if it be desired by his nearest relatives, or friends. As the rule laid down above requires the request for a Masonic burial to be made to the Master of the Lodge of which the deceased was a member at the time of his death, it follows that a non-affiliated Mason is not entitled to such funeral obsequies. The proper Masonic clothing on such occasions is a black or dark dress, with white aprons and gloves, accompanied by the sprig of evergreen.

CHAPTER VIII.

OF THE MEETINGS OF THE LODGE.

THE meetings of the Lodge, usually termed communications, are stated or regular meetings, and called meetings or meetings of emergency.

1. The stated meetings are those that take place at the times specified in the by-laws. These occur ordinarily once a month, but in some Lodges, more especially in cities, they take place every two weeks.

We would remark here, that as it is the duty of the Master to draw designs on the trestle-board and set the craft to labor, he has the right to present the business of the Lodge in such order as in his judgment shall most conduce to the interests of the Lodge. It follows, therefore, that the order of business is entirely within his power, and all provisions of the by-laws of any Lodge which prescribe the particular order in which the business shall be brought up, are infringements upon the prerogative of the Master.

We would, however, advise that immediately after the ceremony of opening the Lodge, which should be done in as full and solemn a manner as our rites justify, for the instruction of the younger,

members and the edification of the older ones, that the minutes of the preceding monthly stated and all intervening meetings should be read by the Secretary. Two objects are accomplished by this, the correction of any errors that may have been committed by the Secretary in making out the record, and bringing to view any unfinished business that may remain for its action. And here we would suggest that if the Secretary, previous to the stated meeting, would prepare a list of all business that he knows should come up for action at that meeting, and present it to the Master, it would greatly facilitate matters.

We have already said that it is the prerogative of the Master to bring before the Lodge its business in such manner as will be most advantageous. Ordinarily we would recommend the following

ORDER OF BUSINESS.

1. Opening ceremonies;
2. Reading the minutes of the last stated monthly and subsequent meetings, if any;
3. Presentation of petitions and reference;
4. Reports of committees on such petitions as have been previously presented and laid over at least one lunar month;
5. Balloting on such petitions as have been reported on;
6. Initiations, passings, or raisings, as may be;
7. Reports of standing committees;
8. Reports of select committees;

9. Unfinished business;
10. New business;
11. Closing ceremonies.

Some Lodges put the conferring of degrees as the last in the order of business. The impolicy of this arrangement will be obvious when we reflect that many of the questions presented under our 7th, 8th, 9th, and 10th heads frequently give rise to debates of considerable length, during which the candidate is kept in the antechamber, awaiting patiently or impatiently, according to his temperament, the leisure of the Lodge, whose time is too often taken up by long-winded discussions, until many of the members become wearied with the debate, and leave the Lodge-room, and if degrees are conferred at all it is late in the night, and in the presence of a very thin Lodge, and frequently in a hurried manner. Our Lodges are not designed for debating societies, and brethren should not consume the time in useless discussions or hair-splitting arguments.

It is true it is in the power of the Master of the Lodge to terminate the debate, whenever he thinks it necessary to do so, by rising and putting the question to the Lodge; but through delicacy of mind, a fear of hurting some Brother's feelings by cutting off his speech, or of encroaching on the rights of his brethren, a Master of a Lodge is too frequently induced to let the debate go on too long. Now, by bringing on the conferring of degrees earlier in the evening, many of these

difficulties are avoided, and the candidates receive the degrees in a better manner, the work not being done in a hurried and slovenly style for want of time.

To carry on the business of the Lodge in an efficient manner, it is necessary that the presiding officer should not only be well acquainted with what are usually called legislative rules of order, but should promptly apply them when necessary. As some of them, however, interfere with the prerogatives of the Master of a Lodge, it becomes important to ascertain how far these legislative rules of order may be safely used in the Lodge. Brother B. B. French, of Washington City, a very distinguished Mason, has already examined this question so fully that nothing better can be said, and we therefore extract from an article of his published in the *American Review of Freemasonry*, vol. i, page 320:

“No body of men, no matter how small or how well disposed to be orderly it may be, can be kept in order for the transaction of business, and the debate which necessarily accompanies it, without a presiding officer; and no presiding officer, be his talent and capacity for presiding what they may, can keep order unless he be governed by fixed rules and principles, admitted to be binding by those over whom he presides. Therefore, we find the custom to be universal, after the organization of any assembly of individuals, of adopting rules for its government, by which they impose a duty

on their presiding officer of administering, and on themselves of obeying, the rules thus made. In ordinary public bodies these rules are temporary, lasting only during the legal existence of the body which they are formed to govern. The House of Representatives of the United States becomes a new legislative body every two years, and is only governed by the general parliamentary law until either the rules of the preceding House are adopted or a new code formed. The Senate, being a permanent body, is always governed by the same rules until it sees fit to alter or renew them.

“Masonic bodies are somewhat like the Senate in this latter particular. When once formed, they remain Lodges, Chapters, Councils, Commanderies, or Encampments forever. Therefore the rules and regulations by which they are to be governed ought to be permanent and uniform. I have noticed within a few years a new feature adopted by some of the governing Masonic bodies in the formation of ‘model by-laws,’ on which subordinates are to found their codes. This is an excellent plan, inasmuch as it tends to create a uniformity of government in the jurisdiction wherein it operates. But by-laws are one thing, and rules of government, while the body is assembled for business, another.

“My design in this paper is to present my own views in relation to the application of regular parliamentary law, so far as it will apply, to the government of Masonic bodies.

“The term parliamentary law originated by being the designation of the peculiar law which governed and governs the proceedings of the British Parliament. Laws and rules adopted by that high body became by degrees the governing law of all deliberative assemblies so far as they would apply, and as soon as our forefathers so far established governments on this side of the Atlantic as to need rules and regulations, they adopted those of the mother country, and thus the law of Parliament—the *Lex Parliamentaria*—became in a measure the governing law of American deliberative assemblies, and ‘the law of Parliament’ has come to be a general term, applicable to all well-established rules and regulations adopted by legislatures.

“The *dictum* of Hatsell—the best English authority on precedents extant—that ‘it is much more material that there should be a rule to go by than what that rule is,’ is a sound principle, and applies as well to the government of a Masonic Lodge as to the House of Commons of Great Britain.

“All regular meetings of Masonic bodies are fixed by their by-laws, and the records of the body should always show either that the meeting was held, or the reason why it was not. It is well known to every well-informed Freemason that a certain number must be present before a Lodge can be opened, and that it requires also the presence of certain officers; therefore no parliamentary

rule applies to the convening of a Lodge. The rule that a faithful record shall be kept of what is proper to be written is a Masonic one, and the period of no regular meeting should be suffered to pass, even though the Lodge be not opened, without a statement, as full as may be, on the record-book, giving the facts as they occurred, that, when the proper inspecting officer makes his annual visit, he may see as well what has been omitted to be done that ought to have been done, and the reasons therefor, as what has actually been done.

“The Lodge having been duly opened, it becomes at once a deliberative assembly for any business that may legitimately come before it. The Master is the presiding officer, and the floor is open, under the restrictions of the by-laws, to any member who may desire to submit any proposition proper for consideration. And here the parliamentary rules apply in all their force.

“I will here quote those rules, substituting the words ‘Master’ and ‘Brother’ for *speaker* and *member*.

“When the Master is seated in his chair, every Brother is to sit in his place.

“When any Brother means to speak, he is to stand up in his place, and to address himself, not to the Lodge or any particular Brother, but to the Master, who calls him by his name, that the Lodge may take notice who it is that speaks.

“When a Brother stands up to speak, no question is to be put, but he is to be heard.

"[This rule closes with the words, 'unless the house overrule him.' It is not customary or proper for a Lodge to overrule any Brother in debate. If the Master deem the debate irrelevant, he has full power to call the Brother to order and to keep him within the bounds of order, or to silence him, in a manner known only to Masons. From the Master's decision there is no appeal to the Lodge.]

"If two or more brethren rise to speak, nearly together, the Master determines who was first up, and calls him by name, whereupon he proceeds, unless he voluntarily sits down and gives way to the other.

"[Here again the House can overrule the Speaker, and, if called upon, decide which member was first up. But the Lodge can not overrule the Master.]

"By the parliamentary law, no one may speak more than once to the same question on the same day. This is a very wholesome provision, and unless there be some particular provision in the by-laws touching this point, it would be well for the Master, when he thinks precious time is being wasted in debate, to enforce it. This is a matter, however, that I consider altogether discretionary with the Master, and in which he should always be governed by the peculiar circumstances of the time. Explanation as to what has been said is always permitted.

"If the Master rises to speak, the Brother standing up ought to sit down, that he may be first heard.

“No one is to speak impertinently or beside the question, superfluously or tediously.

“No one is to disturb another in his speech by hissing, coughing, spitting, speaking, or whispering to another, nor to stand up or interrupt him, nor to pass between the Master and the speaking Brother, nor to go across the Lodge-room, nor to walk up and down it.

“If a Brother in debate use any improper language, any Brother may call him to order if the Master do not; and if there is any dispute as to the language used, it would be well to have the language taken down by the Brother calling to order, that the Master may consider it carefully before coming to a decision.

“As the rules of Freemasonry allow no appeal from the decision of the Master to the Lodge, it behooves every Master to make his decisions with great care and after full consideration; and, although no appeal can be taken, the Master may, before his decision, ask experienced members of the Lodge to aid him with their opinions, and they are bound to respond. The Master may, if he see fit, express an opinion to the Lodge, and ask its advice, prior to making his decision.

“[This was done by M. E. Grand Master of Knights Templar at the triennial meeting of 1856, at Hartford, prior to the adoption of the new constitution, admitting an appeal from the Grand Master's decision.]

“Any Brother may present a petition to the

Lodge, if properly signed and vouched, at the time when petitions are in order, under the by-laws, or he may hand it to the Secretary and have it presented through him. After it is received, it is for the Lodge to determine what is to be done with it. If no question is made by any Brother, the petition is referred by the Master, as a matter of course, and when reported upon the report is open to amendment and debate, and to final action by the body to which it is made.

“Upon the presentation of a petition, any Brother may raise the question of reception, and in that case the Master is bound to put the question, ‘Shall the petition be received?’ If not received, no further action can be had relative to it, and it remains in the hands of the one who presented it, to be disposed of as he thinks proper.

“Much of the work of Masonic bodies is initiated by committees. No application for membership should be acted upon until it has been referred to a special committee and reported upon to the body. And this should not be a mere formal matter, for strict inquiry and investigation into the character and moral standing of all applicants is the greatest safeguard of the Masonic institution.

“There should be but few standing committees in Masonic bodies. A Committee of Stewards and a Committee of Accounts are generally all that are necessary. Some Lodges have a Standing Committee on Charity, but as every application for charity should be speedily and thoroughly investi-

gated, it seems to me better that it should be placed in charge of a special committee, the members of which will always be present and attend at once to their duty.

“‘Committees of the Whole’ are utterly out of place in a Masonic body. Lodges can only do business with *the Master* in the chair; for, let who will preside, he is, while occupying the chair, *Master*—invested with supreme command, and emphatically ‘governs the Lodge.’ Any committee presupposes a ‘chairman,’ and no Freemason would feel at home were he presided over by a ‘chairman!’ This single fact is conclusive, and yet I have seen in my day a Masonic body pretending to be in Committee of the Whole! I raised my voice against it, and believe I convinced my brethren that they were wrong.

“Every committee should take all the time that may be necessary to investigate the subject referred to it, and, except in cases where a written report may be improper, should report in writing. If there are no by-laws prescribing the time when committees may report, their reports are always in order when the body is not specially engaged in transacting other business.

“Committees may be appointed by a vote of the body; but it is usual and, unless for some special reason, best, that they should be appointed by the Master. The first one named on the committee is always chairman, and it is usual for him to make the report, although he may delegate that duty to

any other member of the committee. The report may be made either by the organ of the committee, from the floor, or through the Secretary, and as soon as made is open for debate and action. There is a difference, however, between *accepting* and *adopting* a report. If nothing is said, it is considered as *accepted* as soon as made. If it closes with resolutions, and the report itself requires no definite legislation, the question is on agreeing to the resolutions. If the report itself embodies legislation, and there are also resolutions attached, the question is *on adopting* the report and agreeing to the resolutions. If no resolutions are attached, and the report recommends no action, its *acceptance*, either tacitly or by a vote, disposes of it. If it require action, then a vote must be taken on its adoption to make it binding. If it is upon a petition for admission, no matter whether favorable or unfavorable, the question is on proceeding to ballot for the candidate, unless a motion is made to dispose of the report in some other manner.

“Reports may be recommitted at any time before final action upon them.

“MOTIONS, in a Masonic body, are governed by precisely the same rules as in a parliamentary body. Any member of the body can make a motion, and it must be seconded by another member (the presiding officer can second it if he pleases) before it is in possession of the body. If in order, of which the presiding officer must be the judge,

it is then debatable, or may be put to the question if no debate is offered. If the presiding officer require it, all motions must be put in writing before being acted upon.

“*Resolutions* and *orders* are governed by precisely the same rules as *motions*; they are often only motions reduced to writing. For instance, a Brother may move that the Lodge proceed to ballot for a candidate, or he may introduce a resolution in writing to do the same thing. Resolutions generally express opinions, and motions may apply to resolutions, as ‘a motion to amend,’ ‘to lie on the table,’ ‘to postpone,’ etc., but resolutions can not apply to motions.

“*Orders* are only used when the body commands, as ‘ordered,’ that the Secretary do so and so, etc.

“Freemasonry knows no ‘previous question,’ and no Masonic body should ever tolerate it.

“As much of the business of regular parliamentary bodies is perfected by the passage of bills, a great variety of questions arise therein that can not possibly apply in Masonic bodies.

“The Masonic rule should be, that where well-settled parliamentary principles can be properly applied to the action of Masonic bodies, they should always govern; but they should never be introduced where they in any way interfere with the established customs or landmarks of Masonry, or with the high prerogatives of the Master.”

To these remarks add the following, from Dr. Mackey, and the subject is exhausted:

"When a motion has once been made and carried in the affirmative or negative, it is in order for any member who voted in the majority to move for a reconsideration thereof at the same communication.

"When an amendment is proposed, a member who has already spoken to the main question may again speak to the amendment.

"When a blank is to be filled, and various propositions have been made, the question must be taken first on the highest sum or longest time proposed.

"Any member may call for a division of the question, which division will take place if a majority of the members consent.

"A motion to lie on the table is not debatable.

"A motion to adjourn is unmasonic, and can not be entertained."

2. Called meetings or meetings of emergency are when the members of the Lodge are called together for the transaction of business at other times than the regular stated meetings of the Lodge. They are entirely within the discretion of the Master, or, in his absence, of the Warden presiding, and must be held, except on occasions of Masonic burials, at the Lodge-room. At such meetings no business can be transacted except that for which the Lodge was called, and of which the members should have notice.

CHAPTER IX.

OF OFFENSES AGAINST MASONRY.

THE ancient charges say: "A Mason is obliged by his tenure to obey the moral law," etc., hence any violation of the moral law is an offense against Masonry. They also say that "a Mason is a peaceful subject to the civil powers," etc., hence an offense against the laws of the land is also an offense against Masonry, for, according to Blackstone, it is "a breach and violation of public rights and duties which affects the whole community, considered as a community." But this does not include political or ecclesiastical offenses, because Masonry does not interfere with any man's political or religious views. The ancient charges expressly say, "so that if a Brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they can not expel him from the Lodge, and his relation to it remains infeasible."

A violation of any of the landmarks and regu-

tions of Masonry is also a Masonic offense. Some of these offenses it is not lawful for us to define in this way, and as to the others it is unnecessary to do so, as every reflecting brother can readily do this for himself.

We will conclude this head by the general statement, that whatever is a violation of the laws of God, or man (with the exceptions above stated), or Masonry, or tends to bring shame and disgrace on the fraternity, or any violation of its solemn covenants, is to be considered as a Masonic offense.

OF MASONIC PUNISHMENTS.

In Kentucky there are four modes of Masonic punishment, viz.: censure, reprimand, suspension for a definite period, and expulsion.

1. *Censure*.—This is the mildest form of punishment known to Masonry, and is simply the expression by the Lodge of its disapprobation of the conduct of a brother, and does not affect his standing or rights in that body. It is usually expressed by the adoption of a resolution to that effect; and as no one should be condemned unheard, notice should be given him of the intention to move a vote of censure at a particular meeting, so that he may attend and be heard in his defense: or the resolution may be offered and laid over until the next stated meeting for action, and notice thereof given him by the Secretary. A majority of the members present, on final action on the resolution of censure, will adopt or negative it.

So also it is entirely competent for any member of the Lodge passing a vote of censure, at any time afterward, upon notice previously given, at a stated meeting, to revoke it.

2. *Reprimand*.—This is a higher form of punishment, and is inflicted by the Lodge not only to mark its disapprobation of the conduct of the offending brother, but as a merited reproof therefor. It should always be administered by the Master or presiding officer, in the presence of the Lodge, in an impressive manner, so as to remind the offender as well as the brethren that no infringement of Masonic law shall be committed with impunity.

3. *Suspension*.—This embraces: 1. Suspension for a definite period; and, 2. Suspension until dues are paid.

I. *Suspension for a definite period*.—This is a very serious punishment, as during the period that it exists it entirely cuts off or suspends the offender from all his rights and privileges as a Mason. He is in fact still a Mason, though deprived of all the rights and privileges of a Mason, and during the continuance of his punishment ceases to be a member of the Lodge. But the expiration of his term of suspension, whilst it relieves him from his disabilities, restores him to all the rights and privileges of which he had been deprived, and he becomes again a member of his Lodge without any vote of the members taken thereon.

II. *Suspension until dues are paid*.—This punish-

ment is known only to modern Lodges, and grows out of their peculiar organization. It is not inflicted as a punishment for any offense against morals or Masonry. It occurs where a member of a Lodge has neglected, failed, or refused to pay his dues to the Lodge of which he is a member, for the length of time usually specified in its by-laws. These usually provide, in substance, that if a member be in arrears to his Lodge for a given time, say one year, eighteen months, or two years, as the case may be, he may be suspended from all the rights and privileges of Masonry until his dues are paid.

It is usual and highly proper for the Secretary to notify the delinquent Brother in writing that he is in arrears and liable to suspension. If he should still fail to pay his dues, the Secretary notifies the Lodge of the fact, whereupon it may order a summons to be issued against him, requiring him to appear at the next stated meeting to show cause why he should not be suspended for non-payment of dues. At the time appointed, if the dues have not been paid, or a satisfactory excuse rendered for not paying them, and it appears that the notice has been served on him, the Lodge by a majority vote may suspend him from all the rights and privileges of Masonry until his dues are paid.

3. *Expulsion*.—This has very aptly been termed a “Masonic death.” It is the greatest and most ignominious punishment that can be inflicted on

an offender, and severs all ties between him and the fraternity, as if he were in reality dead. It is only inflicted on the most flagrant offenders, and serves not only as a punishment to them, but as a safeguard to the fraternity. Hence it should not be inflicted for light and trivial offenses. It is only where the offense is of such high turpitude that the honor and dignity of the whole brotherhood requires vindication that it should be used, so as to show to the world that the craft will not countenance such deviations from the paths of rectitude.

During the continuance of his suspension or expulsion he is not entitled to Masonic assistance if in distress, and if he dies, can not be buried with Masonic funeral honors, nor are his widow and orphans, if in need, entitled to call on the fraternity for aid.

None of these punishments ought to be inflicted without a fair and impartial trial.

CHAPTER X.

OF MASONIC TRIALS.

THE object of all trials is to elicit the truth. Therefore, in order that strict justice should be done, the first thing is to file a charge against the accused. This should be in writing, setting out the exact offense of which it is alleged he is guilty; and in order that he may have clear information of the nature of the offensive acts which it is expected will be proved against him, and that he may be enabled to defend himself against the charge, it ought to be accompanied by written specifications, setting out in plain and clear language the particular acts complained of, with a statement of the time and place of their alleged committal. A simple charge of unmasonic conduct is so sweeping and comprehensive that it would be almost impossible for a man to know what is the real nature of the particular act complained of. It would give him no clear notice of the alleged offense.

The charge with its specification, or specifications, if more than one act is complained of, should be signed by the accuser, and delivered to the Secretary, who reads it out in open Lodge, at a

stated meeting thereof, opened in the highest degree the accused has attained. It thus becomes the property of the Lodge, and can not be altered or amended without the consent of that body, of which alterations or amendments the accused should have timely written notice. It would be highly improper to receive a charge against a brother until it is reduced to writing and signed as above indicated, and it should be presented and read at a stated meeting of the Lodge, that due publicity of the charge may be given to all the members.

A charge against a brother may be preferred by any Master Mason, whether he be a member of the particular Lodge to which the accused belongs or not, but a charge by one who does not belong to the fraternity ought not to be entertained. Nevertheless, when it is known that circumstances are within the knowledge of such person, any Master Mason may base a charge upon such information, and present it to the Lodge.

After the filing and reading the charges and specifications in open Lodge, the question ought to be put whether or not it shall be prosecuted, for it may be that it is frivolous, or the specifications do not set out any violation of Masonic duty. If the Lodge determines that it shall be investigated, the Master should appoint a committee of not less than three brethren to take the testimony against and in favor of the accused, directing the Secretary to furnish him with a copy of the charge

and specifications, and also a notice, which shall set out the time and place fixed for taking the evidence, with the names of the committee. Reasonable time should be allowed the accused by the committee to attend their meetings. The Secretary of the Lodge should also attend on the committee, and write down the evidence, so far as it is proper to be written, which must be given in the presence of a committee, or a majority of them, and also of the accused and accuser, if they desire to be present. If by any reason the Secretary can not attend, then one of the committee should reduce the testimony to writing.

OF WITNESSES.

The following remarks of the Masonic editor of the New York Saturday Courier on this subject, are so clear and pertinent, and so obviously correct, that we insert them:

"The law of the land, which in this instance [Masonic trials] is the same as the law of Masonry, has declared the following classes as incompetent to give evidence:

"1. Persons who have not the use of reason are, from the infirmity of their nature, considered to be utterly incapable of giving evidence. This class includes idiots, madmen, and children too young to be sensible of the obligations of an oath and to distinguish between good and evil.

"2. Persons who are entirely devoid of any such religious principle or belief as would bind their

consciences to speak the truth are incompetent as witnesses. Hence, the evidence of an atheist must be rejected, because, as it has been well said, such person can not be subject to that sanction which is deemed an indispensable test of truth. But as Masonry does not demand of its candidates any other religious declaration than that of a belief in God, it can not require of the witnesses in its trials any profession of a more explicit faith. But even here it seems to concur with the law of the land.

“3. Persons who have been rendered infamous by their conviction of great crimes are deemed incompetent to give evidence.

“4. Persons interested in the result of the trial are considered incompetent to give evidence. From the nature of human actions and passions, and from the fact that all persons, even the most virtuous, are unconsciously swayed by motives of interest, the evidence of such person is rather to be distrusted than believed. This rule will perhaps be generally difficult of application in Masonic trials, although in a civil suit at law it is easy to define what is the interest of a party sufficient to render his evidence incompetent.

“But whenever it is clearly apparent that the interests of a witness would be greatly benefited by either the acquittal or conviction of the accused, his testimony must be entirely rejected, or if admitted, its value must be weighed with the most scrupulous caution.

“The peculiar isolated character of the Masonic institution here suggests an important question, whether it is admissible to take the testimony of a person who is not a Freemason in the trial of a Mason before his Lodge. Such testimony, we think, is generally admissible, but as there are special cases in which it is not, it is proper we should state the grounds and reasons for this admissibility, and the mode and manner in which such testimony is to be taken.

“The great object of every trial in Masonry, as elsewhere, is to elicit truth, and in the spirit of truth to administer justice. From whatever source, therefore, this truth can be obtained, it is not only competent to seek it, but it is obligatory on us to do so. This is a principle of law as well as common sense.

“Now, if A, who is a Freemason, shall have committed an offense, of which B and C alone were cognizant as witnesses, shall it be said that A must be acquitted for want of proof, because B and C are not members of the society? If such were the case, the ends of justice will be defeated rather than subserved. If the veracity of B and C are unimpeached, their testimony as to the fact can not be rejected on any ground except that they may be interested in the result of the trial, and might be benefited by the conviction or the acquittal of the defendant.

“Any other rule would be attended with injurious consequences to our institution. We will

suppose a case: A, who is a member of a Lodge, is accused of habitual intemperance, a vice eminently unmasonic in its character, and one which will always reflect a great portion of the degradation of the offender upon the society which shall sustain and defend him in its perpetration. If, then, a dozen or more men, all of reputation and veracity, should come, or be brought before the Lodge, ready and willing to testify to this fact, by what process of reason or justice, or under what maxim of Masonic jurisprudence, could their testimony be rejected, simply because they were not Masons? The world would not and could not appreciate the cause which led to the rejection of such clear and unimpeachable testimony, and would visit with its just reprobation the institution which could thus extend its fraternal affection to the support of undoubted guilt.

“It must, however, be noted that the testimony of persons who are not Masons is not to be given as that of Masons is, within the precincts of the Lodge. They are not to be present at the trial, and whatever testimony they have to adduce must be taken by a committee, to be afterwards accurately reported to the Lodge. But in all cases the accused has a right to be present and interrogate the witnesses.

“The testimony of Masons is to be taken either in Lodge or in committee, and under the sanction of their obligation. The testimony of profanes is

always to be taken by a committee, and on oath, legally administered."

We will add the following: No hearsay or irrelevant matter should be permitted by the committee or the Lodge to be given as testimony; but whatever may tend to elucidate and is pertinent to the point in issue, may be introduced; and in general the legal rules of evidence should govern the taking of testimony.

The accused, the better to protect his interest, may be represented by counsel, who must be a Master Mason, to prepare and conduct his defense. He or his counsel has the right to cross-examine all witnesses produced against him.

The accused should also be afforded reasonable opportunity to take evidence in his own behalf, at such other time and place as he may select (upon giving reasonable notice to the Master of the Lodge), which testimony must in the same manner be reduced to writing by the Secretary of the Lodge, or, in his absence, by one of the committee. When the testimony has been all taken, it should be reported to the Lodge at the next stated meeting, and if the accused is ready for trial it ought to be proceeded with; if not, a time should be fixed at which it shall take place, either at a meeting called for that express purpose or at some stated meeting, when he shall be heard in his defense, either by himself or counsel, if he so desires; after which the accused and his counsel, if he has any, shall retire, unless his counsel be a

member of the Lodge, in which case he can not be excluded. The Master will then put the question to the Lodge, whether the accused is guilty or not of the offense set out in the charge and specifications, and it must be determined by the ballot and by a majority vote.

If found guilty, the question then arises as to the nature and extent of the punishment. The vote is first taken on expulsion, next on suspension, and so on to reprimand and censure, unless a decision be previously arrived at. These votes may be taken *viva voce*, or by a show of hands, which is the ancient mode. If the accused is expelled, notice of the fact must be forthwith sent to the Grand Secretary; if suspended, it must be for a definite period.

The accused has a right of appeal from the decision of the Lodge to the Grand Lodge, which ought to be in writing, signed by him, and delivered to the Master or Secretary of the Lodge.

When an appeal is taken from the decision of the Lodge, it is the duty of the Secretary immediately to prepare a copy of all its proceedings that relate to the trial, including a copy of the charges and specifications, notice to the accused, the testimony, and, in short, every part and parcel of the proceedings, with a copy of the action of the Lodge in the official proceedings, down to and including the appeal, and transmit the record, certified by him as Secretary, and under the seal of

the Lodge, immediately to the Grand Secretary, to be laid before the Grand Lodge.

Should the Grand Lodge declare the trial irregular, and the sentence therefore illegal, the accused shall be replaced on his former footing in all respects, and be subject to a new trial upon the former or new charges. But should the Grand Lodge pronounce a restoration from the sentence of suspension or expulsion, the Brother thus restored is not replaced in his former membership in his Lodge. That can only be done by unanimous vote of the Lodge.

A brother of any degree, being charged with unmasonic conduct, shall be tried by the Lodge of which he is a member; or if he is not a member of any Lodge subordinate to the Grand Lodge, he shall be tried by any Lodge within whose jurisdiction he resides. In like manner a brother who is a member of a Lodge under the jurisdiction of the Grand Lodge, but resides within the jurisdiction of another Lodge subordinate to the Grand Lodge, upon being charged with unmasonic conduct, may be tried by the latter.

CHAPTER XI.

OF NEW TRIALS.

THE object of every trial should be to elicit the truth in regard to alleged offenses with which the accused is charged. If guilty, then to subject him to appropriate punishment; if innocent, to discharge him therefrom.

If, therefore, after the trial and decision of the case by the Lodge, the accused deems that it has committed errors in its proceedings, and thereby injustice has been done him in the decision of his case, he ought to present in writing grounds for a new trial, setting out clearly the errors he thinks have been committed by the Lodge, and pray that a new trial be granted him. But the grounds filed ought to be real and substantial, not frivolous.

Upon its presentation it should be referred to a committee of three able, judicious members, for consideration, who ought carefully to review the proceedings of the Lodge in the case, including the testimony and alleged errors, and report thereon at the next stated meeting.

When the committee has reported on the application for a new trial, if for any sufficient reason the Lodge shall think it highly probable an act

of injustice toward the accused may have been committed in the trial, or that an error has occurred by the admission of illegal evidence against him, or by the refusal of evidence in his behalf that ought to have been received—in other words, that it is probable an innocent man has been found guilty—then a new trial ought to be granted, and proceedings opened for such action as may be necessary.

In many cases, if this course was pursued, much time and trouble would be saved to the Grand Lodge.

The right to grant a new trial presupposes the right to refuse it, and it ought to be refused when it appears that substantial justice has been done.

From the refusal to grant a new trial an appeal lies to the Grand Lodge, just as it lies from the original decision of the Lodge.

CHAPTER XII.

OF RESTORATION.

WHEN a brother has been suspended for a definite period, or until his dues are paid, he is restored to all the rights and privileges of Masonry, and to membership in his Lodge; in the former case on the expiration of the time, and in the latter as soon as his dues are paid. No vote of the Lodge restoring him is necessary in either case, the expiration of the time and the act of payment of the dues bring about the restoration. In these cases the Secretary should report to the Lodge the fact of the payment of dues or the expiration of the time, and the Master should announce that the brother is thereby restored to all his rights and privileges as a Mason, and an entry to that effect ought to be made on the record-book. It is proper to remark here that the dues of the suspended member to the Lodge cease as soon as he is suspended, and commence accruing as soon as he is restored.

Restoration from a state of expulsion can be made by the Lodge alone that expelled him, or by the Grand Lodge. It is to be considered as an act of mercy or pardon to the offender, and is by some

called an act of grace, because the Lodge, having solemnly expelled him and cut him off from all his Masonic rights and privileges, is not bound to restore him when desired to do so. It is therefore purely an act of grace that the Lodge, when satisfied that he has repented of his unmasonic conduct and evidenced it by his reformation, extends its clemency toward him. In such a case it is proper that the expelled member should petition the Lodge, at a stated meeting, in writing, asking that he may be restored, and expressing his contrition for his former conduct. It should be ordered to lie over for one lunar month, and be referred to a committee, and treated in every respect as a petition for initiation; with this difference, however, that all the members of the Lodge not present when the application is presented should be notified that it has been made and would be acted upon at the next monthly stated meeting.

As the sentence of expulsion terminates the membership of the offender in the Lodge just as much as if he had never been a member of it, so when the question of restoration comes up, the vote thereon must be by ballot, and entire unanimity is required, just as it is required in balloting on a petition for initiation. If the ballot in the Lodge on the restoration of an expelled member be unanimous in favor of it, he is thereby restored not only to all his rights and privileges as a Mason, but to membership in the Lodge. It

is therefore apparent that no other Lodge than that which expelled him can restore him.

The question may be put, whether the applicant shall be restored to all his rights and privileges as a *Mason*, which, if decided in the affirmative unan-
imously, would render him a non-affiliated Mason; or whether he shall be restored to all his rights and privileges as a *member of the Lodge*, which embraces the former, and at the same time places him back in the Lodge as a member thereof.

The Grand Lodge can also restore any expelled Mason to all his rights and privileges as a Mason, but not to membership in the Lodge that expelled him. It may happen that the members of a Lodge, or a large number of them, may be perfectly willing that the expelled Mason may be restored to all the rights and privileges of Masonry, but may not wish him to be a member of the Lodge. In this case the expelled Mason may petition the Grand Lodge for restoration, and the members of the Lodge may recommend that the prayer of the petitioner be granted, and if a proper case is made out, the Grand Lodge by resolution can restore him, in which case he becomes a non-affiliated Mason.

A P P E N D I X.

DECISIONS.

IT has been thought advisable, even at the risk of being charged with repetition, to publish the following decisions, most of which have been given to the subordinate Lodges, upon questions propounded from time to time, as being generally upon matters most frequently arising in their work. Some pains have been taken to group them together as much as possible under suitable heads. It must be understood that they have been made in view of the provisions of the Constitution of the Grand Lodge of Kentucky.

INITIATION AND MEMBERSHIP.

Applications for initiation or membership must be made to the Lodge nearest the residence of the applicant, except in cases where said nearest Lodge, by unanimous vote of the members present, shall recommend him to some other Lodge for initiation or membership.

No person can be made a Mason or admitted a member of a Lodge until after his petition shall have been presented at a regular stated meeting thereof, and laid over for at least one lunar month; and then not until due inquiry has been made into his character.

The Constitution of the Grand Lodge of Kentucky says:
"A candidate for initiation must possess no deformity which

would prevent him from being perfectly instructed in the art and mystery of Freemasonry, and in his turn instructing others according to the ancient landmarks." That is, he must not only be physically able to be *partially* instructed, but fully, or perfectly so; and in addition, he must be able to instruct others, not *partially*, but perfectly. In other words, a mere maim or partial defect in body shall not incapacitate a candidate; the mutilation must render him wholly incompetent to receive and impart instruction. Hence, one that has lost an arm, a leg, a foot, or a hand, or who is totally blind, deaf, or dumb, or who has been wholly deprived of the faculty of feeling, can not be initiated, for the applicant must be able to acquire and communicate the knowledge of Masonry in a Masonic manner.

A Lodge is not authorized to make—that is, to initiate—more than five new brethren at one meeting, and but one meeting of the Lodge can be held in one day; nor can a Lodge confer more than one degree on a brother on the same day, as at least one lunar month must elapse after conferring the previous degree, and not then until he shall have been examined in open Lodge as to his proficiency in the preceding degree, and been proved worthy by the ballot.

The rule in England is to the same effect. The revised code of the ancient constitution, published by the Grand Lodge of England, in 1827, says: "No Lodge shall, on any pretense, make more than five new brothers in one day, unless by dispensation. Nor shall a Lodge be permitted to give more than one degree to a brother on the same day. Nor shall a higher degree in Masonry be conferred on any brother at less interval than one month from his receiving a previous degree, nor until he shall have passed an examination in open Lodge in that degree. All Lodges are bound to observe the same usages and customs. Every deviation therefore from the established mode of working is highly improper, and can not be justified or sanctioned."

A petition for initiation, having been presented and received by the Lodge, can not be withdrawn, unless by the unanimous consent of all the members present, expressed through the ballot-box. The withdrawal can be done at any time before a ballot is taken on the petition; but if the ballot be spread it must be proceeded with until a final result is obtained.

A ballot having been taken on an application for initiation at a regular stated meeting of the Lodge, and resulting favorably, the applicant may be initiated at a called or special meeting.

Every member of a Lodge should be agreed in the admission by initiation, or for membership, of a person in a Lodge; and without such unanimous consent, no admission should take place. And no member, guided by the principles of Masonry, should desire, much less aid in, the initiation of a candidate who was, to his knowledge, not acceptable to one or more members.

A member of a Lodge to which application is made by a candidate for initiation has no right, and ought not, to communicate to the applicant, nor to any one else not a Mason, objections that have been made to the character or standing of the applicant by a member of his Lodge, or a visitor thereto.

The Master of a Lodge has the right to refuse to initiate a candidate, notwithstanding his acceptance by the Lodge, if, in his judgment, such initiation would be improper.

After an unfavorable report has been made on an application for initiation or membership, the petition can not be withdrawn, unless by the unanimous vote of all the members of the Lodge present, taken by the ballot.

A petition for initiation having been presented to a Lodge, and a motion made to receive it and refer it to a committee for inquiry, and decided in the negative, the decision is final, and unless reconsidered is equal to a rejection. The Lodge having refused to receive it, there is nothing to refer, report upon, or ballot on, for or against.

Where a petition for initiation had been presented to a Lodge, and after its presentation, and before the time when it can be properly voted upon, the petitioner removed into the jurisdiction of another Lodge in this state, it is right and proper for the Lodge to which the petition was presented to act upon it, and initiate, pass, and raise the petitioner, without the consent of the one within whose jurisdiction he has moved; for the Lodge that first acquired the jurisdiction legally shall retain it until the work is finished. The ancient charges say: "Both the Master and the Wardens, receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey." The Lodge first acquiring the jurisdiction may, however, relinquish it; or, if a degree has been conferred, permit the brother to dimit and become a member of the Lodge within whose jurisdiction he has removed, which can then finish the work thus virtually relinquished.

But if the petitioner has left the state, and become a citizen of another state where there is a Grand Lodge, this rule does not apply; for then the Lodge, having lost her jurisdiction over the petitioner, can not be permitted to initiate him, as the right to do so has accrued to another jurisdiction.

Conferring the degree of Entered Apprentice on an applicant makes him a member of the Lodge that initiated him, unless otherwise provided in the by-laws of the Lodge.

It is highly improper for a Mason to solicit a person to make application to a Lodge for initiation into the mysteries

of Masonry, and such conduct should subject the brother so offending to Masonic discipline. It is a violation of one of the first principles inculcated in a Lodge, that the covenants and duties of Masonry must be voluntarily assumed. As a condition precedent to his initiation, the candidate is required to declare, upon his honor, and in the presence of witnesses, that he approaches the Masonic altar "unbiased by friends," and that he "freely and voluntarily offers himself as a candidate." How can he who has been solicited to offer his petition say that he is unbiased, and that he does it freely and voluntarily? The solicitations of one in whose judgment we have confidence, respecting a matter of which we know and can know nothing, but in which he is well informed, must necessarily exercise a powerful influence on us. In this case the candidate really acts a lie, and approaches the threshold of Masonry with impure motives and sullied lips; he is wholly unfit for initiation. Yet persons desirous of initiation ought to have some previous knowledge of the principles of Masonry. For this purpose, and not to exert a bias upon their judgments, it is right and proper to furnish them with such books as will give an insight of the principles taught by the fraternity and their aims. Thus they can judge for themselves respecting the tendency of those principles, and determine whether or not they shall "freely and voluntarily" offer themselves candidates for the mysteries of Masonry. Thus far we can legally go, but no further.

If a visitor to a Lodge is informed that it is about to initiate a man whom he knows, or has good reasons to believe, is a bad man and unworthy of initiation, it is not only his right, but his duty, to interpose an objection thereto. But this objection ought to be communicated privately to the Master of the Lodge, and thereupon the Master should refuse to initiate said applicant until further investigation is had. The reason for this is obvious. Every individual

Mason is personally interested that the body of the craft should be kept clear from the introduction of bad material, because the character and standing of the whole fraternity is injured by the initiation of a bad man. The visitor, therefore, has a direct personal interest in the initiation of the candidate. Besides, if there was no other reason, this would suffice, that every right-minded individual, seeing a Lodge about to be imposed upon by the introduction among its members of an individual whom he believes, if they were informed as to his true character, they would indignantly reject, would be failing in his duty if he sat silently by and saw such a fraud perpetrated on it. It would be like a man sitting quiet when he saw his neighbor ignorantly about to permit a marriage to be performed between his daughter and an individual who he knew had another wife living. It would not only be his duty, but his right, as a good citizen, to speak out and prevent the consummation of the crime.

No application for initiation or membership can be received by a Lodge unless the petitioner lives nearer to it than any other under the jurisdiction of the Grand Lodge of Kentucky, or brings a unanimous recommendation or consent from the Lodge nearest his residence. But in towns or cities, where there are more Lodges than one, the petitioner may select the one to which he will cause his petition to be presented.

A Lodge may spread the ballot for initiation in the first degree or in the third, and for passing in the second or third, at its discretion.

BALLOT AND BALLOTING.

In balloting, which can only be done at stated meetings, if more than one negative appear, the balloting shall cease, and the candidate be declared rejected; nor can his application be renewed for less than twelve months. If but *one*

appears, then a different mode of proceeding is adopted, because that one negative may have been deposited through mistake. In this case a second balloting shall immediately take place, and previous to collecting the ballots the Master should caution the brethren to be careful in depositing them, so that each may select the ballot of his choice. On this second ballot, if a negative still appears, the candidate shall be declared rejected, and no further balloting shall be taken on his application for one year, unless by the second stated meeting thereafter the brother who deposited the negative shall voluntarily withdraw his objection in open Lodge. Hence it follows, that if by the second stated meeting thereafter the brother who deposited the negative ballot withdraws his objection in open Lodge, the ballot shall then be resumed, as if the previous second balloting had not taken place. And if upon again balloting, one or more negative ballots again appear, the balloting shall again cease, the candidate be declared rejected, and his application can not be renewed in less than twelve months thereafter. No reconsideration of the ballot can be had if more than one negative ballot appears, even though all the members of the Lodge are present and desire it.

Whilst inviolable secrecy should attend the ballot, and no one has the right to inquire, nor is it proper to endeavor to find out by indirect means, what is the color of the ballot deposited by any brother, the motives of each being a question between himself alone and God, yet the abuse of the ballot is certainly an offense against Masonry. It follows, therefore, that where a brother waived his privilege of secrecy, and avowed an unworthy and improper motive for balloting against a candidate, he was justly subjected to charges for willfully obstructing the work of the Lodge, and rightfully expelled. So where a brother declared that henceforth he intended to vote against every applicant for initiation because one that he proposed was rejected, and

accordingly did so vote in several instances, charges were filed against him and he was expelled.

It is improper to spread the ballot for several candidates at the same time. It should be taken on each application separately, as every one should stand on his own qualifications and merits before the Lodge.

A separate ballot should be had on each degree, that the result of this scrutiny into the mental, moral, and Masonic character and standing of the candidate may be made evident in the secret manner proper to Masonry. The ballot on advancement is not as to proficiency alone, but embraces every other requisite qualification in the candidate.

An unfavorable report of a committee of inquiry on a petition for initiation does not reject the candidate; a ballot is still necessary, and must be taken in order to dispose of the petition.

JURISDICTION.

The jurisdiction of a subordinate Lodge extends on all sides of it, except where the boundary line of the state intervenes, to a point equally distant from the nearest Lodge; or, in other words, it is the geographical center between contiguous Lodges; and within their respective boundaries each Lodge has original jurisdiction.

Each Lodge has penal jurisdiction over all Masons, whether unaffiliated or members of other Lodges, within the jurisdiction of such Lodge, and can try and punish them, if found guilty of unmasonic acts, save that where there is more than one Lodge in the city or village in which the offense is committed by a member of one of said Lodges, such offending Mason should be tried by the Lodge to which he belongs. This rule is conceived to be right and proper, and is in strict

accordance with the common law of the land. A different mode of procedure would in many cases permit the offender to go unwhipped of justice. For if a member of a Lodge in a distant state, whilst sojourning in this state, is guilty of a violation of the Masonic code of morals, and the Lodge within whose jurisdiction he is sojourning be required to file charges against him before the Lodge of which he is a member, say in Connecticut or Maine, it is obvious that the trouble and difficulties attending a trial at such a distance from the place where the offense was committed would be so great as to deter all attempts to punish him for his offense, and he would thus escape, to the great scandal and detriment of the craft.

Brother A. G. Mackey, of South Carolina, in writing on this subject, enunciates the doctrine as follows:

“The personal jurisdiction of a Lodge extends over all Masons living within its vicinity. A Master Mason belonging to a distant Lodge, but residing within the geographical jurisdiction of another Lodge, becomes amenable for his conduct to the latter as well as to the former Lodge. But if his own Lodge be within a *reasonable* distance, courtesy requires that the Lodge near which he resides should rather make a complaint to his Lodge than itself institute proceedings against him. But the reputation of the order must not be permitted to be endangered, and a case might occur in which it would be inexpedient to extend this courtesy, and where the Lodge would feel compelled to proceed to the trial and punishment of the offender without applying to the Lodge. The geographical jurisdiction will, in all cases, legalize the proceedings.”

A Grand Lodge has supreme and exclusive jurisdiction within its territorial limits over all matters relating to ancient craft Masonry.

EXPULSION, SUSPENSION, AND RESTORATION.

Indefinite suspension, being in effect the same as expulsion, is not sanctioned by the Grand Lodge of Kentucky.

A brother suspended for a definite period regains his membership in the Lodge, and is restored to all the rights and privileges of Masonry, at the termination of that period, without any action of the Lodge. And if suspended until his dues are paid, the payment thereof immediately restores him to his former standing and privileges without any action of the Lodge. During his suspension no dues accrue against the person suspended.

A contrary course is not only incorrect, but manifestly oppressive. The suspended brother is, from the time of his suspension, debarred from all the rights and privileges of a Mason. He can not visit a Lodge, nor be admitted to Masonic intercourse outside of the Lodge with its members. If he is sick and in distress, he is not entitled to relief as a Mason, and if he dies he can not be buried with Masonic honors. It would be, therefore, exceedingly unjust to require him to contribute to the funds of an institution that has debarred him from any participation in its benefits. His dues to the Lodge should cease running as soon as he is suspended, and commence again as soon as he is reinstated.

A brother expelled from all the rights and privileges of Masonry can only be restored by the unanimous vote of the brethren of the Lodge that expelled him, if said Lodge is still in existence. If the Lodge has ceased to exist, then the Grand Lodge can restore him. When it is desired that such sentence of expulsion be removed, a petition in writing to that effect, signed by the person expelled, ought to be presented to the Lodge at a stated meeting thereof, and lie over for one month, so that the members may have notice of the application. As this is in effect an application from the

party expelled to be again admitted to full membership in the Lodge, and be thereby restored to all the rights and privileges of which, as a punishment, he had been deprived, it is right and proper that he should undergo the same ordeal that a non-affiliated Mason must undergo who asks for membership in a Lodge; viz.: his petition must lie over one month, it must be referred to a committee so that due inquiry may be made into his character, and the ballot must be unanimous in his favor.

Suspension or expulsion from a chapter, council, commandery, or consistory does not affect the Masonic standing of the party in a Blue Lodge. But in such cases the Lodge ought to appoint a committee to inquire into the cause of such suspension or expulsion, and if it be for a violation of any of the duties of ancient craft Masonry, then suitable charges, with the specifications, should be filed against the brother in the Lodge, and he tried thereon.

A Mason who has been suspended or expelled, and who has appealed from that decision to the Grand Lodge, can not visit a Lodge whilst his appeal is pending and undetermined. His sentence, being unreversed, cuts him off from all the rights and privileges of Masonry, and he must so remain until his Masonic *status* is determined by the final action of the Grand Lodge on his appeal.

The Master of a Lodge has no power nor authority, of his own will and by virtue of his office, to suspend or expel any one from membership in his Lodge, or from the rights and privileges of Masonry; and any attempt to exercise such supposed power would be illegal, and should subject him to degradation from his office.

A suspended Mason may be charged, tried, and expelled for gross unmasonic conduct.

The vote to suspend or expel can be determined by a majority of ballots cast by the brethren of the Lodge present.

Masonic intercourse with a clandestine, suspended, or expelled Mason is a breach of duty and an offense against Masonic law.

The vote to restore an expelled person must be unanimous.

CHARGES.

✓ Charges filed against a brother do not, before trial, render him ineligible to office, or suspend him from exercising the functions of an office, as he is presumed to be innocent until he is found guilty by the Lodge. But, whilst such is the law of the case, a brother of any sensitiveness of feeling, finding that charges have been preferred against him, will waive his right to exercise office in the Lodge until the charges are fully heard and determined.

A brother against whom charges are filed can not be permitted to testify in his own behalf; nor on the final decision of his case shall he be allowed to vote. He has the right of having testimony taken in his behalf, and of cross-examining the witnesses against him, and he shall be heard before the Lodge in his defense.

In a Masonic trial, the denial of a charge by the accused on his Masonic word can not outweigh the unimpeached testimony of persons who are not Masons.

Charges made against a brother on religious or political grounds should not be entertained. For as all questions arising out of religion or politics are strictly excluded from the Lodge, no Mason can be disciplined for any act growing out of conflicts arising from either of these subjects.

As an elucidation of this point, we extract the following from Morris's Code of Masonic Law, published in 1855:

"In politics as in religion, there are numerous parties in existence in America, each having its theory of national government that conflicts with the others and with the political code of Masonry. In pursuing a party conclusion blows may be struck, and one section of the country arrayed against another. But with this Masonry can have nothing to do. The ancient charges, compiled in an age of intense political despotism, and embracing the Masonic wisdom of numberless ages, wherein tyranny and despotism ran riot, yet carefully trace the line between general obedience to the civil power and the right of rebellion against tyranny. They assure us that, 'though a loyal brotherhood must and ought to disown rebellion and give no umbrage or ground of political jealousy to the government for the time being, they can not expel him from the Lodge, and his relation to it remains indefeasible.' Had Masons indorsed political judgments, Washington, Warren, Lafayette, and Franklin had been published *expelled*; but though a king's eldest son was Grand Master, and a king Past Master of the Grand Lodge of England, no such unmasonic act as the one specified was ever committed by that conservative and enlightened body."

It is the right and duty of any member of a Lodge to prefer charges against another when aware of his presumed guilt. But there are general cases of immoral life and scandalous conduct where no one brother feels willing, from their general character, to make the charges. Such life and conduct should be brought officially to the notice of the Lodge by the Junior Warden, as the guardian and supervisor of the craft at all times when out of the Lodge, and it is his duty to prefer charges whenever he believes the conduct of a brother not according to the principles of Masonry.

The question has been frequently asked whether a non-affiliated Mason can file charges against a member of a Lodge

for an alleged Masonic offense, and the right to do so has been frequently denied. The ground of objection appears to be that by dimitting it is alleged such persons have cut themselves off from all the privileges of the Lodge, and that the right to bring a charge against a member of the Lodge is a privilege granted only to its members, in order to have their grievances redressed by that body. This we look upon as a very narrow view of the question. If a Mason, a member of a Lodge, has committed an offense that violates the principles of Masonry, the whole body of the craft are injured thereby. The offense is not against the Lodge alone of which he is a member, but against those grand principles of the fraternity that he has outraged by his conduct. The non-affiliated Mason, though not a member of any particular Lodge, is still an integral portion of the great Masonic family, entitled to all the rights and privileges of Masonry, and liable to be disciplined by the Lodge within whose jurisdiction he resides for any supposed violations of his Masonic duty. The facts of the case may be best known to the non-affiliated Mason, or there may be an apathy among the members of the Lodge, who may not have sufficient information upon which to base charges and specifications. In such cases we can not doubt that a non-affiliated Mason, by leave of the Lodge, may file and prosecute charges against one of its members.

An Entered Apprentice or a Fellow-craft can be tried on charges the same as a Master Mason.

Where charges have been preferred against a brother, and before trial he is elected to office in his Lodge, he should not be installed whilst they remain pending against him and undisposed of.

PAST MASTERS.

Grand Lodges recognize as entitled to the rank and privileges of Past Master such only who, having been duly elected

and installed, have served one term as Master of a Lodge working under the jurisdiction and authority of some Grand Lodge. Receiving the degree of Past Master in a chapter of Royal Arch Masons does not of itself qualify such brother to fill the chair in a subordinate Lodge, nor is he entitled to the rank and privileges of a Past Master in any Grand or subordinate Lodge by reason thereof.

REJECTIONS.

An applicant rejected for initiation can not renew his petition until one year has elapsed. This is the case also where a brother has been rejected on his application for membership. But a brother rejected on his application to be passed or raised can not renew it under three months.

A brother rejected on his petition for membership is not thereby affected in his Masonic standing. He can still visit Lodges as before, and is entitled to all the rights and privileges of Masonry.

When an applicant for initiation has been rejected, there is an end of the question for twelve months. If, at the end of that period, he wishes to renew it, he must do so by a petition in the usual form, which should lie over for one lunar month, and be referred to a committee of inquiry, just as if he had never before that petitioned. Because, in the interim, he may have done something that would show the Lodge he should still be debarred from initiation. On the other hand, it might appear to the committee that injustice had been done him in his former rejection.

LODGES.

Under the provisions of the Constitution of the Grand Lodge of Kentucky, subordinate Lodges must elect their officers annually, on the festival of St. John the Evangelist,

which by our calendar is the 27th day of December, except when it falls on a Sunday, in which event the election may be held on the 26th or 28th of that month, as may be determined by the Lodge at the previous stated meeting. These officers, when installed, are charged that they are elected for the ensuing twelve months, and until their successors are duly elected and installed. Consequently, when a vacancy occurs in the office of Master or Warden, or indeed in that of any elective officer, by reason of death, removal from the vicinity of the Lodge, or from any other cause, it can not be filled by the Lodge by an election, except at the time of the annual election, or by a special appointment by the Grand Lodge. If the vacancy occurs in the office of Master, that position is to be filled by the Senior Warden, who succeeds to the powers, duties, and privileges of the Master. If it occurs in the office of Senior or Junior Warden, the Master fills the vacant chair by a *pro tempore* appointment from among the members. For the ancient charges say: "When a Fellow-craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows; shall carefully oversee the work in the Master's absence to the Lord's profit, and his brethren shall obey him." If vacancies occur in the offices of both Master and Senior Warden, then the Junior Warden acts as Master in every respect, succeeding to all his powers, duties, and privileges.

Hence it follows, that if the Master and Wardens are all absent from the Lodge, it can not be then opened. Some have contended that in such an emergency the oldest Past Master of the Lodge who may be present shall act as Master for the time being. But this is now regarded as erroneous.

Another consequence of the above doctrine is, that none of the elective officers of a Lodge can dimit from it until after their successors are duly elected and installed. If, as has already been said in substance, an elective officer moves into another jurisdiction, he simply vacates by that act, not

his office, but his chair during his absence, which will be filled by the Master by a *pro tempore* appointment. An installed officer, in the installation ceremony, takes upon himself the performance of the duties pertaining to his particular office, and binds himself to perform those duties until his "successor is duly elected and installed." When this event happens, then, and then only, is he released from the promise which he has voluntarily made. The Lodge can only absolve him from this obligation by electing his successor in a legal and constitutional manner, and installing him into his office.

The following propositions in relation to a Lodge are laid down as being correct:

1. No Lodge can be legally organized without a charter or warrant granted by a Grand Lodge to a Master, Senior and Junior Warden, and their successors in office, authorizing them to open and hold a Lodge and work.

2. The Master and Wardens must be regularly elected and duly installed before they can open a Lodge for work.

3. No Lodge can be legally opened without a Master, Senior Warden and Junior Warden in their proper places.

4. In the absence of the Master, the duties of his office devolve upon the Senior Warden, and in his absence on the Junior Warden.

5. In the absence of the Master and Wardens no Lodge can be legally opened for work.

6. No Lodge can be legally opened for work without the presence of the charter in view, or to be seen by any brother who may choose to call for it.

7. The Master and Wardens of the Lodge, to whom the charter was granted, and their successors in office, duly elected and installed as such, are the only proper persons in whose possession it can be kept. Consequently a Past Master can not legally congregate a Lodge in the absence of the Master and Wardens, which implies the absence of the

charter. And for the further reason, that when the newly elected Master is duly installed, the former Master returns to the position he was in before he was elected Master, with the rank and title of Past Master, but with no other authority than that which is conceded to him from courtesy on account of his experience. Indeed, if again elected Master, he could not preside until he had been again duly installed.

A Lodge may surrender its charter to the Grand Lodge, and thus terminate its existence. But this can not be done so long as there are seven members willing to work under it, this constitutional number being requisite to retain it. To ascertain whether or not the charter shall be surrendered, a resolution to that effect should be offered at a stated meeting, and laid over until the next or some subsequent stated meeting. Meanwhile every member of the Lodge should be notified that said resolution is pending, and the time when it will be acted on, so that they may attend if they think proper. When the resolution is voted upon, as said before, if there be seven members voting against it the charter can not be surrendered.

If the charter of a Lodge is lost, destroyed, or absent from the Lodge-room, the Lodge can not be legally opened. If lost, the Lodge can not be opened until it is found; if destroyed, the same thing happens, and no work can be done until a temporary dispensation to proceed with their work is granted by the Grand Master, or a new charter, in place of the old one, is granted by the Grand Lodge.

A Lodge newly chartered can not work as a Lodge until it is duly constituted and its officers installed.

Whenever the membership of a Lodge is reduced by death, or by any other cause, below the constitutional number of seven, it has virtually ceased to exist, and its charter ought to be immediately given up to the Grand Lodge.

Dispensations for the formation of new Lodges, by the Constitution of the Grand Lodge of Kentucky, can only be granted to non-affiliated Masons. This term we understand to mean such as are not members of any active working Lodge. So that if the Lodge of which a brother was a member has become defunct in fact, by having entirely ceased to work, or by having its charter arrested by the Grand Lodge, all the members of the Lodge are, to all intents and purposes, non-affiliated Masons; but their Lodge having suffered a sudden death, they have been unable to procure dimits. Such brethren can unite in a petition for a new Lodge, which should also state that all the petitioners are non-affiliated Master Masons.

The Master of a Lodge, working under a dispensation, has the same rights and powers, when presiding in his Lodge, and is entitled to the same respect, as the Master of a chartered Lodge; and the officers must be regularly installed, the same as those of any other Lodge. It may increase its membership by affiliation, just as any other Lodge can, and it has the same territorial jurisdiction over candidates and offenders as if it were chartered.

At the formation of a new Lodge and setting it to work under a dispensation from the Grand Master or Grand Lodge, none are to be considered as members of it but those whose names are inserted in the dispensation.

It is one of the privileges of the Master of a Lodge to call to his aid and counsel any well-informed brother; and it would be proper in him, if he desired it, to request a Master Mason to take a seat by him temporarily for counsel and advice, although such brother had only received the Past Master's degree in a chapter, and had never been Master of a Blue Lodge. Such brother may, at his request, also occupy the chair and confer degrees, if the Master be present and consents.

A brother elected Master of a Lodge can not act as such until he has been installed, and this can not be done by proxy. He must be personally present, as the duties to be assumed by him must be voluntarily entered into. As well might a man be initiated by proxy as to be installed into office by proxy.

The practice adopted in some Lodges of resolving themselves into "a committee of the whole" is unmasonic, and should not be indulged in.

No meeting of a Lodge can be called off beyond the day and night in which it was opened, and it must be regularly closed before the members disperse.

No Lodge should confer the first section of the first and second degrees, and the first and second sections of the third degree, upon more than one candidate at the same time.

The Constitution of the Grand Lodge of Kentucky does not recognize life or honorary membership in subordinate Lodges, consequently they are required to pay dues to the Grand Lodge on all such, the same as on ordinary members.

It is not necessary to reinstall an officer of a Lodge elected to fill the same office he holds at the time of the election; because such officer was previously elected for the ensuing twelve months and until his successor is duly elected and installed; and as no man can be successor to himself, when re-elected to the same office he simply holds over until the election and installation of his successor.

None are eligible for the office of Master but the present Master, Wardens, Past Masters who have been duly elected and presided at least one term in a legally constituted Lodge,

and such Master Masons as have been elected and served at least one term as Wardens. The ancient charges say: "No brother can be . . . Master until he has acted as a Warden." This is the law of the case. But in extreme cases, where there is no one among the brethren who comes within the rule—as, for instance, at the formation of a new Lodge—then the best qualified brother may be chosen Master.

The Master is absolute in his Lodge, subject, however, to the constitution and amenable to the Grand Lodge for the manner in which he exercises his authority and manages his Lodge. His powers are derived from the ancient charges and from the established usages of the fraternity.

The right of the Master over the records of his Lodge does not extend to the erasing or omitting any thing actually done in the Lodge and which is proper to be recorded. His right extends only to the correction of the record of things done, or the omission of matters improper or unnecessary to be recorded. It is the duty of the Secretary to record the proceedings of the Lodge, under the direction of the Master, which shall be read and corrected, if necessary, and when approved by the Lodge be signed by the Master; and such proceedings, or a certified copy thereof, shall be submitted to the Grand Lodge when required.

After the minutes of a Lodge have been read, approved, and signed by the Master, they can not be altered; and whatever is spread upon the minutes may be copied by the Secretary and furnished to any member of the Lodge desiring it.

No document issued and signed by the Secretary of a Lodge is considered authentic unless the seal of the Lodge is affixed thereto. Hence, the necessity of every chartered Lodge having a seal to be used in the authentication of all documents.

DIMIT.

A dimit, technically considered, is but the written evidence granted by a Lodge to the brother named therein that he has ceased to be a member of that particular Lodge, and was then in good Masonic standing in it. In common Masonic parlance, this written evidence of the fact is called a dimit. The time when the brother left the Lodge, and not the date of the paper, determines his rights and liabilities as a member of it. When a brother applies to the Lodge for a dimit and it is granted, at that very moment the connection of membership existing between them is dissolved, and becoming by that act what is called non-affiliated, he can not be again affiliated by that or any other Lodge, except in the regular mode by petition, which must lie over one lunar month, due inquiry be made into his character, and a unanimous ballot had in his favor. It follows, therefore, that when a dimit has been granted to a brother by the Lodge of which he was a member, the Lodge can not afterward reconsider the vote by which it was granted.

A dimit can be granted only at a stated meeting of the Lodge; it is highly improper to grant one at a called meeting. Nor should one be granted to a member under charges in the Lodge, or against whom charges are about to be instituted. It should be granted only on the personal application of the brother asking it, or at his request in writing, signed by him. If the dimit has been lost or been destroyed, the Secretary of the Lodge, upon being satisfied of the fact, should furnish him with another.

A Mason having dimitted from his Lodge is absolved from all obligations to obey its by-laws. But he is not released from the performance of those general duties and obligations which as a Mason he voluntarily assumed. They continue during life, and he can only be released from them when the Grand Master of the Universe calls him from time to eternity.

When a Lodge has ceased to exist by failure to meet, or by the arrest or surrender of its charter, the members of said Lodge can not of course obtain dimitts. All such are therefore really non-affiliated Masons, the term affiliated being understood to mean members of some active working Lodge. In such cases other Lodges, being fully satisfied of the fact, may permit them to become members of their particular Lodges.

It follows, therefore, that a Mason who has removed into this state from another, but can not exhibit a dimit from the Lodge of which he was a member, which it is alleged is defunct, if he has become a citizen of this state in good faith, intending to make it his permanent residence, may be received a member of a Lodge in this jurisdiction without a dimit, if the members of the Lodge are satisfied the Lodge he belonged to has ceased to exist. But great caution should be exercised in such cases, and the applicant ought to reside in this jurisdiction at least a year before his petition is acted upon, so that his character and standing may be developed.

APPEALS.

If upon the trial of an appeal from the decision of a subordinate Lodge, the Grand Lodge should declare the trial in the Lodge below *irregular* and the sentence *illegal*, the accused shall be replaced on his former footing in the Lodge in all respects, and be subject to a new trial upon the former or new charges. This is upon the ground that the attempted trial, being irregular, was no trial at all, and the attempted sentence, being therefore illegal, did not in any way affect his standing in the Lodge.

But should the Grand Lodge, on hearing the appeal, simply reverse the decision, and restore the accused to all his rights and privileges as a Mason, the brother thus restored is not thereby replaced in his former membership in the Lodge. The reason of this is because the members of the Lodge only have the inherent right of choosing who shall be members

of the Lodge, and the Grand Lodge can not force a brother into it as a member against its consent.

On an appeal to the Grand Lodge from the decision of a subordinate Lodge, no testimony can be heard except what was before the Lodge. If, however, it be made apparent that testimony was excluded that ought to have been considered, or that the accused offered competent evidence that was not admitted, or that illegal testimony was received, the Grand Lodge will set aside the decision, and send the case back for a new trial, so that, by giving the accused a full and fair trial, complete justice may be done.

No appeal lies from the decision of the Master, or that of the Warden occupying the chair in his absence, to the Lodge over which he presides. If the decision is supposed to be erroneous, an appeal from it may be taken by any brother feeling himself aggrieved to the Grand Lodge, which will consider and determine it.

VISITORS.

A brother wishing to visit a Lodge has a right to see its charter before he submits to an examination.

It is the right of the Master of a Lodge to determine the validity of objections to a brother seeking admission as a visitor. The right to visit a Lodge is not an absolute inherent right existing in a Mason. When he visits a Lodge, it is by the permission and courtesy of that body; and if the Master thinks that the presence of any visitor will disturb the peace and harmony of his Lodge, it is not only his right, but his duty, to refuse him admittance.

MISCELLANEOUS.

Masons are forbidden to do any work on Sunday, except the solemn service of burying, or paying the last tribute of respect to a deceased brother.

None but Master Masons in good standing are entitled to be buried with Masonic honors. A suicide should not be buried in this manner, unless he was clearly in a state of mental alienation at the time.

A Mason may be charged with and tried for a grave offense committed previous to his initiation, the knowledge of which was purposely withheld from the Lodge at the time of making.

It is not the business of the Senior Deacon to prepare the candidate for initiation. His duties are in the Lodge, one of which is to receive him when introduced. The preparation should be done by a committee appointed by the Master.

MASONIC FORMS.

A PETITION FOR INITIATION.

*To the Master, Wardens, and Brethren of Lodge
No. . . . of Free and Accepted Masons:*

The petition of the undersigned, a resident of the State of Kentucky, respectfully shows that, having long entertained a favorable opinion of your ancient and honorable institution, he is desirous of being admitted a member thereof. He pledges himself to a cheerful obedience to all the requirements of the institution. He was born in on the day of 18 . . . His avocation is that of His residence is *

A B

[Insert the date.]

Recommended by

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A PETITION FOR MEMBERSHIP.

*To the Master, Wardens, and Brethren of Lodge
No. . . . of Free and Accepted Masons:*

The undersigned, a Mason, late a member of Lodge No. under the jurisdiction of the Grand Lodge of and a resident of the

*If the applicant resides in a city or town, the number of the house and the particular street in which he resides should be given, so that inquiry touching his character may be made in the immediate neighborhood of his residence.

State of Kentucky, respectfully petitions for membership in your Lodge. If elected, he pledges himself to a cheerful obedience to all the requirements of your by-laws and the ancient usages of Masonry. His age is years. His avocation is that of a His residence is* His dimit from his former Lodge accompanies this petition.

A B

[Date.]

[If the applicant can not furnish a dimit, let him give the reason for it, as, for instance: The Lodge of which he was last a member, to-wit: Lodge No. having surrendered its charter, or having ceased to exist, or having had its charter arrested by the Grand Lodge, he can not furnish a dimit, there being no officer authorized to grant him one.]

FORM FOR A DIMIT.

. Lodge No. . . . F. and A. M., }
 A. D. 18 . . A. L. 58 . . }

This is to certify that at a stated meeting of
 Lodge No. working under the jurisdiction of the
 Grand Lodge of Kentucky, held at their Lodge-room, the
 date above written, Brother
 a Mason, and member of said Lodge,
 having paid all dues and demands against him to the date
 aforesaid, upon his request was permitted to withdraw his
 membership from said Lodge.

Witness my hand and the seal of said Lodge
 attached, for the day and year above written.

{ Seal of }
 { the Lodge. }

. Secretary.

* See note on preceding page.

FORM OF A PETITION FOR THE ESTABLISHMENT OF A NEW LODGE.

*To the Most Worshipful Grand Master of the Grand Lodge
of Kentucky:*

The undersigned petitioners, being Master Masons, not members of any regular working Lodge, and residents of the State of Kentucky, having the prosperity of the fraternity at heart, and being willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry, respectfully represent, that for the convenience of their respective dwellings, they are desirous of forming a new Lodge in the town of county of and state aforesaid, to be named Lodge. They therefore pray that a dispensation may be issued empowering them to assemble as a legal Lodge, and discharge the duties of Freemasonry in a regular and constitutional manner, according to the original forms of the fraternity and the regulations of the Grand Lodge of Kentucky. They have nominated and hereby recommend that Brother be appointed the Master, Brother Senior Warden, and Brother Junior Warden of said new Lodge. If their prayer shall be granted, they promise a strict conformity to the constitution, by-laws, and regulations of the Grand Lodge of Kentucky.

Witness our hands this day of
A. D. 18 . . A. L. 58 . .

[If the petition is to be laid before the Grand Lodge when in session, it should be addressed to the Grand Lodge instead of the Grand Master. It must be signed by seven or more Master Masons, and be recommended by the nearest Lodge.]

FORM OF A RECOMMENDATION FOR THE ESTABLISHMENT OF A NEW LODGE.

At a stated meeting of Lodge No. . . .
held at their Lodge-room in this day

of A. D. 18 . . A. L. 58 . . the following resolutions were adopted:

Resolved, That this Lodge recommend the Grand Master of the Grand Lodge of Kentucky [or the Grand Lodge of Kentucky, as the case may be] to issue a dispensation to the brethren named in the foregoing petition to form a new Lodge at in the county of to be called Lodge, the petition to that effect having been laid before and been duly considered by this Lodge.

Resolved, That this Lodge certifies that the proposed Master and Wardens of said new Lodge are qualified to do the work of Masonry according to the ancient landmarks, and that said new Lodge is necessary.

In testimony that the foregoing is truly extracted from the minutes of Lodge No. . . . I have
 { Seal. } hereto set my hand as Secretary of said Lodge,
 and attached the seal of said Lodge.

A B

Secretary of Lodge No. . . .

[Should the proposed new Lodge be located in any city or village where there are more than four Lodges established, then the consent of a majority of said Lodges shall likewise be obtained before a dispensation will be granted for the formation of said new Lodge.]

FORM FOR MINUTES OF A LODGE.

At a stated meeting of Forbearance Lodge, No. 365, held at their Lodge-room in Romney, Kentucky, this 24th day of January, A. D. 1867, A. L. 5867—

Officers present: William D. Johnson, Master; Gabriel S. Leverett, S. Warden; Thomas Williams, J. Warden; Simon Newman, Treasurer; Charles McClure, Secretary; Joseph H. Simms, S. Deacon; William T. Gardner, J. Deacon; John T. Jones, Tyler, P. T.

[NOTE.—If the meeting is a called one, then use the word *called* in place of *stated*. If any of the regularly elected

officers are absent, and their chairs filled by temporary appointment, write P. T. (*pro tempore*) after the offices thus filled.]

Members present: Brothers A B C
D E F G H etc.

Visiting brethren: Brothers Joseph Tompkins, of Charity Lodge, No. 279, Kentucky; Thomas C. Jones, late of Tecumseh Lodge, No. 62, New York, and Samuel Sullivan, of St. Andrew's Lodge, No. 18, Kentucky.

The Lodge was then opened in the third degree of Masonry, according to ancient form.

The minutes of the last stated and subsequent called meetings were read, approved, and signed by the Master.

[NOTE.—If the meeting is a called one, the minutes of the former meetings need not be read, but the Master should explain the object for which it was called, and it should be entered on the record, and no other business can be then transacted.]

The petition of Morgan Sevier, praying initiation, was read, ordered to lie over for one lunar month, and referred to a committee of inquiry, consisting of Brothers Harvey, A. W. Simmons, and Monroe.

The petition of Brother Benjamin A. Johnson, a M. M., late of Salem Lodge, No. 163, Indiana, praying membership in this Lodge, accompanied by his dimit from said Lodge, was read, ordered to lie over one lunar month, and referred to a committee of inquiry, consisting of Brothers Cook, Edmunds, and J. C. King.

The committee on the petition for initiation of Jackson Thomas reported unfavorably, and the ballot being spread on said petition he was rejected.

The committee on the petition for initiation of Andrew C. Trist asked further time to make their report; whereupon it was

Resolved, That said committee be allowed until the next stated meeting to report on said petition.

The committee on the petition of Brother Owen Rogers, a M. M., late of Perseverance Lodge, No. 187, Missouri, praying membership in this Lodge, reported favorably, and the ballot being spread on said petition he was duly elected a member of this Lodge.

The committee on the petition of Brother Marcus Bland, a M. M., late member of Conway Lodge, No. 189, Tennessee, praying membership in this Lodge, reported favorably, but as no dimit from Conway Lodge, No. 189, had been furnished by said Bland, it was, on motion,

Resolved, That further action on said petition be postponed until said dimit is produced and filed with the Secretary of this Lodge.

The Finance Committee reported that they had examined the bills of Johnston & Co. for \$6.50, and W. C. Tucker for \$3, against this Lodge, found them to be correct, and recommended that the same be paid.

Resolved, That the Master draw orders on the Treasurer for the amounts of said bills.

Brother Elijah Westerfield offered the following amendments to the by-laws, which were ordered to lie over for one month, and were referred for consideration to a committee consisting of Brothers Westerfield, Patterson, and Wells; viz.:

Amend the By-laws in Article I, Section 2, by striking out the word "*first*," and inserting in lieu thereof the word "*third*," so as to make the section read as follows:

"Section 2. The stated meetings of this Lodge shall be held on the third Monday in each month."

Amend the By-laws in Article I, Section 3, by striking out the word "*three*," and inserting in lieu thereof the word "*four*," so as to make the section read as follows:

"Section 3. Each member of this Lodge shall pay a contribution to the Lodge of four dollars per year, payable quarterly."

The Lodge was then called from labor to refreshment, and was afterward opened in the Entered Apprentice's degree.

Mr. Thomas J. Robbins, who at a former stated meeting was duly elected to receive the degree of Entered Apprentice, was introduced, and initiated according to ancient form and usage.

Brother Harvey A. Webb was then examined in open Lodge touching his proficiency in this degree.

The Lodge of Entered Apprentices was then closed in ancient form, and a Lodge of Fellow-crafts opened.

The ballot was then spread on the application of Brother Harvey A. Webb to be passed to the degree of a Fellow-craft, and he having been duly elected, was introduced, and had the said degree conferred on him according to ancient form and usage.

Brother Charles A. Long was examined in open Lodge as to his proficiency in this degree.

The Lodge of Fellow-crafts was then closed in ancient form, and the Lodge of Master Masons called from refreshment to labor.

The ballot was then spread on the application of Brother Charles A. Long to be raised to the sublime degree of a Master Mason, and he having been duly elected, was introduced, and had the Master's degree conferred on him according to ancient form and usage.

Receipts since last meeting:

Of Brother T. J. Robbins, for initiation,	\$10 00
Harvey A. Webb, for passing,	5 00
Charles A. Long, for raising,	10 00
Wm. Spackman, on dues,	1 50
Lucius Wells, " "	2 00
David S. Robb, " "	1 50

Amount received, \$30 00

No further business appearing, the Lodge was then closed in peace and harmony at 10½ o'clock, P. M.

Attest: WM. D. JOHNSON, Master.

CHARLES MCCLURE, Secretary.

Received of Charles McClure, Secretary of Forbearance Lodge, No. 365, the above amount of thirty dollars, this 24th January, 1867. SIMON NEWMAN, Treasurer.

[NOTE.—Instead of closing the Entered Apprentice's and Fellow-craft's Lodges, as provided in the above form, the Master, in his discretion, may call them from labor to refreshment, and in closing he can close all the Lodges in succession, in which case the record must be changed to conform to the facts.

The Secretary should report to the Lodge before closing, and enter on the record a statement of all moneys received by him since the last stated meeting, and take the Treasurer's receipt therefor in the record-book immediately under the proceedings at which it was reported, so that the Finance Committee can see at a glance the amount received by the Secretary at each meeting, and when paid over to the Treasurer.

A suitable margin should be left on the side of each page in the record in which to make short notes of the action of the Lodge at each meeting, which will very materially assist any one in looking for the details of any particular transaction; and, for a similar reason, a blank line should be left between the record of each particular act done by the Lodge at every meeting.

Furthermore, the whole record should be kept in a neat and business-like manner, free, as far as possible, from blots, erasures, interlineations, etc., which always mar the beauty of the record; and the Secretary ought, with a commendable pride, to be willing to boast of his work as a model of beauty and perspicuity.]

CHARGES AND TAKING TESTIMONY.

When a charge is about to be preferred against a Mason for the commission of an offense against Masonry, the first step is to reduce it to writing, accompanied by such specifi-

cations as, by setting out the time, place, and circumstances, will give the accused sufficient notice of the act complained of, and enable him to prepare his defense.

When the offense charged is of a highly criminal nature, it is usual to state the charge as "gross unmasonic conduct;" when the turpitude is not of so deep a dye, it may be stated as "unmasonic conduct."

The following embrace both grades of offenses:

COMPLAINT.

To the Master, Wardens, and Brethren of Libanus Lodge, No. 262, of Free and Accepted Masons:

I hereby charge Brother Hiram T. Smith, a Master Mason, and member of Libanus Lodge, No. 262, under the jurisdiction of the Grand Lodge of Kentucky, with gross unmasonic conduct, viz.:

Specification 1st.

That he, the said Hiram T. Smith, on or about the 1st day of June, 1867, in the village of Cambridge, County of Washington, and State of Kentucky, was intoxicated from the use of spirituous and intoxicating liquors, and did then and there strike, beat, wound, and bruise his wife, Emily Smith.

Specification 2d.

That he, the said Hiram T. Smith, did, on or about the 1st day of June, 1867, in the village, county, and state aforesaid, without lawful or Masonic excuse, strike, beat, wound, and bruise Brother James M. Dickson, a Master Mason, he, the said Smith, then and there knowing said Dickson to be such.

All which was in violation of the duty of said Smith as a Mason, and to the great scandal and disgrace of the fraternity.

RUFUS W. LANE,

August 5, 1867.

Junior Warden of said Lodge.

ANOTHER FORM OF COMPLAINT.

*To the Master, Wardens, and Brethren of Libanus Lodge,
No. 262, of Free and Accepted Masons:*

I hereby charge Brother Robert T. Dexter, a non-affiliated Master Mason, now residing in and subject to the jurisdiction of your Lodge, with unmasonic conduct, viz.:

Specification.

That he, the said Robert T. Dexter, on the 1st day of January, 1867, and at divers times from that date until the present time, in the village of Cambridge, County of Washington, and State of Kentucky, was intoxicated from the habitual use of spirituous and intoxicating liquors, in violation of his duty as a Mason, and to the great scandal and disgrace of the fraternity.

August 5, 1867.

W. J. DAWES.

The above forms can be varied to suit the particular circumstances of the case about to be complained of.

The charge and specifications being prepared and reduced to writing, should be presented to the Lodge at a stated meeting, and after being received by the Lodge, an order should be entered on the record directing the Secretary to furnish a copy of them to the accused, and that he be summoned to appear at the next stated meeting to answer the same.

The following form of a notice and summons will be sufficient:

Brother Hiram T. Smith:

Take notice, that the following is a copy of the charge and specifications filed in Libanus Lodge, No. 262, of Free and Accepted Masons, against you, by Brother Rufus W. Lane, Junior Warden of said Lodge, at a stated communication thereof, held on the 5th day of August, 1867, and you are hereby summoned to appear at the next stated meeting

of said Lodge, which will be held on the 2d day of September, 1867, to answer thereto.

By order of the Lodge.

August 7, 1867.

ROBERT REED, Secretary.

[Here insert a true copy of the charge and specifications.]

A copy of this notice and summons, including the charge and specifications, should be served on the accused by the Tyler of the Lodge, who should indorse on the back of the original notice in substance as follows:

Executed on the within named Hiram T. Smith, this day, by delivering him a true copy of the within notice and summons, charge and specifications.

CHARLES PARKER,

August 7, 1867.

Tyler of Libanus Lodge, No. 262.

The original notice or summons, with the Tyler's return indorsed on it, should be then returned to the Secretary of the Lodge, to be filed by him with the papers in the case.

At the next stated meeting of the Lodge, if the accused is present, he should answer in writing to the charge; and his answer, if denying it, should be equivalent to a plea of not guilty, and the same entered on the record; or he can admit one specification and deny the other; or he can admit and set up matters in extenuation or excuse. If, however, he be not present, and it appears by the Tyler's return that the summons to appear and the copy of the charge and specifications have been served on him, the Master of the Lodge should order the Secretary to enter on the record for the accused a general plea of not guilty.

Supposing that he is present, and his answer filed, the Master should then appoint a committee of three discreet brethren, members of the Lodge, to take the testimony for as well as against the accused, and report the same in writing to the Lodge. When the committee is named the accused may object to any one or more of them if he deems he has good grounds to do so. These objections should be made in

writing, and submitted to the consideration of the Master, who, after having heard the parties and duly considered the matter, if he deems the objections valid, should sustain them, and appoint others against whom there are no objections; if otherwise, he should overrule them. And all these steps, with the objections of the accused, should be regularly entered on the record.

The committee being now agreed to, and the issue made up, they ought to appoint a time and place when they will meet and take the testimony, and of this the accused should have reasonable notice in writing. For this purpose the Secretary should prepare a notice to the following effect:

Brother Hiram T. Smith:

Take notice, that the committee appointed by Libanus Lodge, No. 262, of Free and Accepted Masons, to take testimony for as well as against you on the charge and specifications filed against you in said Lodge by the Junior Warden thereof, will meet at the hall of said Lodge, in Cambridge, on Monday, instant, at 2 o'clock, P. M., for that purpose, when and where you can attend.

ROBERT REED,
Secretary of said Lodge.

Dated 1867.

A copy of this notice should be served on the accused by the Tyler, and the original returned to the Secretary, with the official indorsement of the Tyler thereon.

At the time appointed the committee, or a majority of them, will meet at the place indicated, and proceed to take first the testimony produced by the accuser, and when he is through, the testimony in favor of the accused, each party having a right to cross-examine the other's witnesses. The Secretary ought to attend the committee and write out the testimony produced; if, however, he can not attend, one of the committee ought to perform that duty. Master Masons will give their evidence upon their honor as such; all others

must be first sworn before some officer authorized by law to administer oaths.

The committee should make out the testimony in some such form as the following:

Testimony taken before Robert A. Allen, Charles H. Clarke, and Lewis Morgan, a committee of Libanus Lodge, No. 262, at the hall of said Lodge, this . . . day of . . . 1867, upon a charge and specifications filed in said Lodge by the Junior Warden thereof against Brother Hiram T. Smith, a Master Mason and member of said Lodge.

Present: all the committee; Rufus W. Lane, Junior Warden of said Lodge; Brother Hiram T. Smith, and his counsel, Brother George A. Hamilton; and Robert Reed, Secretary of said Lodge.

Brother Edward Fuller, a Master Mason, introduced by the Junior Warden, deposed on his honor as a Mason as follows:

[Here insert his testimony.]

Upon being cross-examined by the counsel for Brother Jones, he stated as follows:

[Here insert his cross-examination.]

EDWARD FULLER.

When his testimony is finished it should be read over to him, so that if any part of it has been incorrectly set down it may be corrected; after which the witness should sign it. It is not absolutely necessary that the questions propounded to the witness should always be put in writing. In nine cases out of ten the substance of his testimony can be written out in such a manner as to make it quite evident what were the questions put. In some few instances, however, it is necessary to have the question written out and the answer to it given.

After the prosecutor has produced all his witnesses, then the accused will introduce his, in like manner.

If any of the witnesses are sworn, the record should be made up to show that fact, viz.:

Mr. Wm. H. Johnson was then introduced by the prosecutor, who, having been first duly sworn before Josiah Morry, Esq., a justice of the peace for Washington County, deposes and states as follows:

[Here insert his testimony.]

WM. H. JOHNSON.

If the committee can not get through with all the testimony in one day, they may adjourn to meet on another day, the record being made up to show that fact, viz.:

The committee then adjourned to meet at the same place on Wednesday, . . . day of . . . 1867, at 2 o'clock, P. M.

Wednesday, . . . day of . . . 1867, the committee met pursuant to adjournment. Present: all the members of the committee; also, the Junior Warden, and the accused and his counsel, with Robert Reed, Secretary of the Lodge, and proceeded to take the testimony, on behalf of the accused, of Miss Mary Jones, who, being first duly sworn before Josiah Morry, Esq., a justice of the peace for Washington County, deposes and says as follows, viz.:

[Here insert her testimony.]

MARY JONES.

The testimony being now all taken, the committee will certify the same to the Lodge in substance as follows:

We, the undersigned, a committee of Libanus Lodge, No. 262, of Free and Accepted Masons, appointed to take the testimony in the case of Brother Hiram T. Smith, against whom a charge and specifications were filed by the Junior Warden, do hereby certify that the foregoing seventeen pages contain the testimony of the witnesses produced to us at the time and place named in the caption, and that the same was reduced to writing by Robert Reed, the Secretary of said Lodge, [or if done by one of the committee, then say

was reduced to writing by Robert A. Allen, one of the committee,] and signed by the witnesses in our presence, and that the Junior Warden and the accused and his counsel were present at the taking of said testimony.

Witness our hands this . . . day of . . . 1867.

ROBERT A. ALLEN,
CHARLES H. CLARKE,
LEWIS MORGAN.

The witnesses who are not Masons must attend voluntarily, but Masons are bound to obey a summons, which will be issued and signed by the Master of the Lodge, as follows:

SUMMONS FOR WITNESSES.

To Brothers Edward Fuller, George W. Reardon, and Isaiah Jones:

You and each of you are hereby summoned and required to appear before the committee of Libanus Lodge, No. 262, of Free and Accepted Masons, appointed to take testimony on the charge and specifications filed against Brother Hiram T. Smith in said Lodge, on the . . . day of . . . 1867, at the hall of said Lodge, in Cambridge, at 2 o'clock, P. M., there to testify according to your knowledge.

Witness my hand.

PHILIP J. PERKINS,
Master of said Lodge.

Dated 1867.

This should be served upon the persons whose names are set out in the summons by the Tyler, or by some other suitable member of the Lodge, who should indorse on it in substance as follows:

On this day of 1867, I summoned the within named persons to appear as witnesses at the time and place, and for the purpose, named therein.

CHARLES PARKER,
Tyler of Libanus Lodge, No. 262.

It should then be returned to the Secretary of the Lodge, to be filed with the papers in the case.

Every step in the progress of the case should be entered on the record, so that, if an appeal be taken to the Grand Lodge, the transcript from the record will show every thing that was done on the trial.

FORM FOR A CERTIFICATE OF ELECTION AS REPRESENTATIVE TO THE GRAND LODGE, IN PLACE OF THE MASTER OR WARDENS.

Forbearance Lodge, No. 365.

At a stated meeting of said Lodge, held at their hall on the 17th day of September, A. D. 1867, A. L. 5867; on the failure the Master or a Warden of this Lodge to attend the next communication of the Grand Lodge of Kentucky, Brother William T. Gardner, a member of said Lodge, was duly elected the representative thereof.

[Seal.] Witness my hand as Secretary, with the seal of said Lodge affixed, the date aforesaid.

CHARLES MCCLURE.

MASONIC CALENDAR.

In affixing dates to official Masonic documents, Masons should always use the calendar peculiar to themselves; the common calendar, or era, may also be used in the same instrument. The dates vary in the different branches of the Order.

Masons of the York and French rites date from the creation of the world, calling "Anno Lucis," which they abbreviate A.: L.:, signifying in the year of Light. Thus with them the present year is A.: L.: 5867. Masons of the York rite begin the year on the first day of January; but in the French rite it commences on the first day of March; and instead of the months receiving their usual names, they are designated numerically, as first, second, third, etc.; thus the 1st day of January, 1867, would be styled, in a French

Masonic document, the "1st day of the 11th Masonic month, Anno Lucis 5867." The French sometimes, instead of the initials A.: L.:, use "L'an de la V.: L.:," or "Vrai Lumiere;" that is "Year of True Light."

Royal Arch Masons commence their era with the year in which Zerubbabel began to build the second temple, which was 530 years before Christ. Their style for the year 1867 is therefore A.: Inv.:; that is, Anno Inventionis, or in the year of the Discovery, 2397.

Royal and Select Masters very often make use of the common Masonic date, Anno Lucis; but more properly they should date from the year in which Solomon's Temple was completed; and their style would be Anno Depositionis, or in the year of the Deposit, abbreviated A.: Dep.:; and they would date the year 1867 as 2867.

Knights Templar use the era of the organization of their order, in 1118. Their style for the present year of 1867 is A.: O.:, Anno Ordinis, or in the year of the Order, 749.

RULES FOR DISCERNING THE DIFFERENT DATES.

1. To find the Ancient Craft, add 4000 to the common era; thus 1867 and 4000 are 5867.

2. To find the date of Royal Arch Masonry, add 530 to the common era; thus 1867 and 530 are 2397.

3. To find the Royal and Select Master's date, add 1000 to the common era; thus 1867 and 1000 are 2867.

4. To find the Knights Templar's date, subtract 1118 from the common era; thus 1118 from 1867 leaves 749.

The following table shows, in one view, the date of the present year in all the branches of the Order:

Year of the Lord,	A. D.	1867, the Common Era.
Year of Light,	A.: L.:	5867, Ancient Craft Masonry.
Year of the Discovery,	A.: I.:	2397, Royal Arch Masonry.
Year of the Deposit,	A.: Dep.:	2867, Royal and Select Masters.
Year of the Order,	A.: O.:	749, Knights Templar.

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